

**The**  
***Minister of Education***

**BY**

**W. A. HARPER**



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THE MINISTER OF EDUCATION



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MINISTER OF EDUCATION

by

W. A. HARPER, LITT. D., LL. D.

*Professor of Religious Education in  
Vanderbilt University*

*Author of "An Integrated Program of Religious Education," "Youth and Truth,"  
"Character Building in the Colleges," etc.*

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## P R E F A C E

“THE MINISTER OF EDUCATION,” as portrayed in this discussion, represents partly experience and partly meditation on it. I have purposely not indicated the place where one ends and the other begins, because some persons would thereupon try to reproduce the tested experiments in local situations.

However, it is the author's conviction that no situations involve the same elements and that therefore no program, successful though it may have been in the particular place, can be made to work in every other place. Readers are therefore urged to discriminate and to employ the principles set forth in these pages constructively in other situations and they are also urged to write the results of such experimentation to the author. Only thus can a body of dependable data be forthcoming, and data are our great need at this time.

W. A. HARPER



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## ACKNOWLEDGMENT

Acknowledgments of my debt to workers in the field of creative education are far greater, I suspect, than I am aware of. The books listed at the end of the volume indicate a measure of this indebtedness and I must content myself for the most part with that unsatisfactory form of expressed obligation.

In particular, however, I wish to express my grateful appreciation to *Religious Education*, Chapter III; to *Social Science*, Chapter VI; to the *Christian Leader*, Chapter V; to the *Journal of the National Association of Biblical Instructors*, Chapter II; to *Advance*, Chapter X; and to the *Tennessee Constitution*, Chapter IV, for the permission to reproduce portions of articles that have from time to time appeared in their publications.

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W. A. HARPER



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**THE MINISTER OF EDUCATION**





## CHAPTER I

### *The Reverend Dr. Schmidt Comes to a Decision*

THE REV. ALLEN J. SCHMIDT, D. D., had been pastor of the First Church of Bakersville for seven years. During that time the depression had wrecked the fortunes of more than half of his parishioners. His church plant consisted of the church proper, the educational building, and the parish house. Steadily his Church School was declining and so was the attendance on his preaching and worship services. His parish house somehow had never become the rallying center of the Christian community it was designed to be.

What should be done?

"My Church School Superintendent is a consecrated and competent man," he mused to himself. "He understands modern educational problems, for he is Superintendent of the city schools of Bakersville. His corps of teachers is of the best. They have all attended institutes in which courses have been offered in the Standard Leadership Training Course. Even the curriculum given in the Church School is of the most approved type, being the Closely Graded Lessons put out by our denomination in cooperation with three other leading denominations. What is wrong?"

The pastor sat and thought for a long time on this problem. Then he decided to visit three great seminaries and to secure a person especially trained in re-

ligious education as his assistant. But suddenly he realized that his plan needed the approval of the Superintendent of the Church School and of the Official Board.

"I will first talk this matter over with the Superintendent and then with the Official Board," he concluded.

So that very night he laid the matter on the heart of the Superintendent, Dr. James V. Martin, who felt the same way as his pastor in regard to the issues involved. Dr. Martin was ready to try a Director of Religious Education and to cooperate fully with this official in doing everything possible to increase the attendance on the Church School of First Church and eventually to bring a larger membership to that body. Dr. Martin agreed to present the matter before the Official Board of First Church, which was to meet the next night.

At the meeting of the Board the members listened carefully to his story of the decline of the Church School in spite of the modern building, equipment, and curriculum. The Official Board knew of this situation, because they had heard the comments of the members of their families who were in the Church School.

When Dr. Martin proposed the employment of a Director of Religious Education, Mr. Schnell, an ardent supporter of the pastor, wanted to know how Dr. Schmidt felt about the matter. "And what would be your own relation to this new officer?" asked Mr. Akers, Principal of the local high school.

"Well," said the pastor, "I would like to visit at least three of our greatest seminaries, talk matters over with their Professors of Religious Education, see the candidates for myself, and then recommend to you. I think we would have to pay such a man \$5,000 a year salary. Can we do this?"

"That we can," replied Mr. Huston, banker, "and I will myself guarantee the salary for five years." Thereupon the Official Board voted to send the pastor on a "scouting tour," and to accept Mr. Huston's kind offer, and adjourned. Everybody was happy and none more so than Dr. Schmidt and Superintendent Martin. Even

Mr. Huston felt a sort of pride and satisfaction in being able at the crucial moment to say the financial word that turned the tide in favor of the new proposal which promised so much for the growth of First Church to which all of them were deeply devoted.

The way appeared to be clear to go forward.

And so on the next Monday—it was then Friday night—Dr. Schmidt went to see the prospects which the Seminary at Fairville had to offer. He found the Dean an affable man, deeply interested in the problem of religious education, but he could not see why the program as described by Dr. Schmidt did not succeed. The Professor of Religious Education came in and agreed with the Dean. He had learned already that he had better agree with him or he might lose his job. And so Dr. Schmidt did not interview any prospective candidates in that seminary.

While in that town, he did, however, call upon the pastor of his own denomination, who, to his sorrow, had tried a Director of Religious Education and found him wanting.

Discouraged, Dr. Schmidt then called on the Dean of the largest and richest seminary in America located in Harbourville. The Dean of this seminary had been a pastor and knew at first hand all the problems with which Dr. Schmidt was confronted. "Your main trouble is," said he, "that you do not listen enough to the voice of the pew." But in came the Professor of Religious Education who agreed that a new type of preaching would solve the problems with which Dr. Schmidt was struggling. "We used to think," said the venerable Professor of Religious Education, "that the employment of Directors of Religious Education would solve all such problems. But we don't think so any more. You should revise your type of sermon," he concluded. So Dr. Schmidt did not interview any candidates in the Harbourville Seminary, but turned away discouraged.

He did, however, call on a pastor who had a church plant similar to his own and who seemed to be solving the problems of his parish with a Director of Religious

Education. "How glad I am to see you," fairly shouted the pastor. "And don't make my mistake," he added. "I now have my second director and from the Harbourville Seminary, but he is my assistant, not my equal or my superior."

Dr. Schmidt left this church and pastor feeling that he had himself hit upon the right solution. He determined to call on one more seminary for light and assistance before he returned to his home. So he took the train on Monday night to call on a distant institution, arriving the next morning at Turbeville, some five hundred miles from Bakersville, his home town.

Turbeville, he soon discovered, was a modern city and its seminary a modern seminary. The Dean had received his telegram and was waiting for him. Soon in came the head of the Department of Religious Education. Dr. Schmidt described his situation to them thoroughly while both men listened to him with attention.

The Professor of Religious Education spoke first. "You have a real problem," he said to Dr. Schmidt, "and you seem to be going at its solution like a religious statesman. It is our business to keep you from pitfalls and to cooperate as well as we may in a solution of your problem," he added.

"That is true, Professor," declared the Dean. "It is clearly a problem in your field, similar to one you helped the church at La Platte solve. I suggest that you see Dr. Schmidt privately and talk this matter over with him." And so the pastor and the Professor of Religious Education withdrew to consider matters in detail.

After two hours of conferring, the Professor of Religious Education was ready to call in a prospective candidate, a man scheduled to receive his Ph.D. degree in religious education the next month. He fully shared the views of the Professor of Religious Education. When the Rev. Paul J. Sherron appeared, Dr. Schmidt was duly presented and liked him at once. He was ready to hire him immediately, or to assure him that he would be hired as soon as he returned home. But Mr. Sherron would not agree to accept the appointment.



until he had looked the situation over for himself and had come to know at first hand the problems he was expected to solve. Dr. Schmidt therefore returned to his home at Bakersville, arriving on Wednesday morning. That night, after the church supper, he reported his findings to the Official Board at a called session.

"Didn't the large salary appeal to him?" demanded Mr. Huston.

"I tell you," said Dr. Schmidt, "he had a poker face. I cannot tell you what his answer will be, but I arranged with him to come over to Bakersville for the week-end and to remain on the ground as long as he cared to. This is the best I could do and all I could do under the circumstances."

And so Dr. Schmidt and the Official Board decided to await developments. Mr. Sherron arrived on Saturday morning. He called first upon Dr. Martin. Mr. Sherron arranged to attend the sessions of the Church School on Sunday morning and then with Dr. Martin went to interview Dr. Schmidt. Dr. Schmidt agreed to accompany him on Sunday morning on his visit to the Church School provided that he would preach for him that morning. He had not been accustomed to attending the sessions of the Church School himself, because it appeared to interfere with his preaching ability.

The teachers were enthusiastic for the new plan, largely because Dr. Martin favored it. Anything that he favored must be all right, they reasoned.

On Sunday morning the Church School group was larger than usual, because it was noised abroad that a man from the Turbeville Seminary was down to look them over. Mr. Sherron decided wisely to visit only the Intermediate Department and not to try to spread himself over the entire school. Dr. Schmidt thought this a mistake and Dr. Martin protested that this department was the deadest one in his whole school. But Mr. Sherron was adamant and they yielded. Here he met the normal type of Intermediate Department using the Closely Graded Lessons. He soon discovered that the department was losing ground and thought he knew why.

Church School over, he went to the church service and preached as best he could from the text found in *John 7:17*—"If any man will do his will, he shall learn of the doctrine." He declared that the experiences people are having are the proper basis of their religious education and that doctrine is the result of living, not living of doctrine. Dr. Martin accepted the new attitude, though he did not see how it could be worked out in an academic situation. He felt it might work for religious education where everything is voluntary and free; and perhaps the fact that they had never tried it accounted for the church's going back, in spite of possessing every modern advantage.

At the young people's meeting that night the topic for discussion was "The Evils of Gambling." When Mr. Sherron was called upon to speak, he began by asking how they happened to choose that particular topic. The sponsor answered that it had been selected at headquarters and that it was being discussed by young people's societies in all the churches of the denomination. Mr. Sherron noticed that only a handful was present at this young people's meeting and that a very small number took part in the program of the session. He said nothing further.

The next morning he called on Dr. Martin at his office and together they went to see Dr. Schmidt. As usual Dr. Schmidt was early in his study and received them gladly. "And what is your answer to be, Mr. Sherron?" he queried.

"That will depend on several important things," he straightforwardly replied.

"You have a real opportunity here," he continued, "and I may be the man to help you realize it and again I may not be."

"State your conditions and take as long as you like about the matter," interposed Dr. Schmidt.

"All right," said Mr. Sherron. "The first condition is that I be allowed to begin in the Intermediate Department, admittedly your dearest group. The second condition is that you must not expect too much of me. In

other words, education is a slow process and you must not expect rapid growth as a consequence of my labors. Eventually growth will come but only gradually, just as eventually we hope that all other departments will try to incorporate in their programs of action the procedure we shall employ in the Intermediate Department. And my third condition is that we negotiate a contract that will state my relationship to you and to Dr. Martin and that will define my duties in general. I suggest the type of contract recommended by the Turbeville Seminary Department of Religious Education. This contract should include the following items:

"The First Church of Bakersville through its Official Board employs Paul J. Sherron to be its Minister of Education at a salary of \$5,000 annually. He is to begin his duties on July 1.

"At all times he is to be under the direction of Dr. Allen J. Schmidt, pastor, and to cooperate with Dr. James V. Martin, Superintendent of the Church School, or their successors in office. He will through these officers seek the endorsement of the Official Board for his procedures.

"His duties shall be to organize, to execute, and to supervise the educational work of the church under the direction of the pastor and in cooperation with the Superintendent of the Church School.

"It must at all times be recognized that the educational process is slow and that attendance is not to be expected to increase at once."

Dr. Schmidt assured Mr. Sherron that this brief contract would be submitted to the Official Board, but both he and Superintendent Martin gave him their word of approval for it. "I am particularly well pleased that you see the need of cooperation with our Superintendent," said Dr. Schmidt.

"And I am deeply pleased," said Dr. Martin, "that you do not conceive yourself as the equal of our pastor. An organization can have but one head and that head is Dr. Schmidt in this church."

"Don't forget the Official Board," added Mr. Sher-



ron. "It is necessary that they understand our approach and endorse it fully."

On Wednesday night, the Official Board met in called session and unanimously authorized its secretary to execute a contract with Mr. Sherron, embodying the conditions set forth by him. Dr. Schmidt and Dr. Martin were happy and began looking forward to July 1 when Mr. Sherron would arrive for his new duties, not as Director of Religious Education, but as Minister of Education. According to this contract Dr. Schmidt at all times would be in full command with Dr. Martin thoroughly cooperating with Dr. Schmidt and the Minister of Education, with the Official Board completely endorsing the plans and with the whole church ready to cooperate in an educational effort. Nobody expected that increased attendance would be the immediate result nor that this was to be the final goal.

On the next Friday, Mr. Sherron conferred with the Dean and Professor of Religious Education of the Turbeville Seminary, signed the contract, and returned it to Mr. George H. Jensen, the Secretary of the First Church Official Board of Bakersville. In private letters to Drs. Schmidt and Martin, Mr. Sherron expressed his delight at being able to work with such men of insight and understanding and reiterated his determination to begin his efforts with the Intermediate Department.

On Sunday following Dr. Schmidt announced the acceptance of Mr. Sherron and then preached a great sermon on the individual Christian's responsibility in the Kingdom. His text was based on *Galatians* 6:5—"For every man shall bear his own burden." In this discourse he insisted that every man has his responsibility for the progress of the Kingdom and particularly with reference to its educational procedures. "We do not expect rapid increase in attendance as a result of Mr. Sherron's coming to us as Minister of Education. Educational processes are slow but they are sure," he insisted.

Those who heard the sermon declared it to be one of the best that Dr. Schmidt had yet preached. And all resolved to do full duty in making Mr. Sherron's work

successful. "We must not expect detailed procedures in outline," declared a thoughtful member of the church as he rode home with his family after services. "Mr. Sherron means to adapt his program to the needs as they appear," he added.

"I am glad though that he will begin his work with the Intermediate Department," declared Miss Emily Terhune from the back seat. She was the principal of that department and adult sponsor of the young people's group. She realized that something must be done to infuse new life into a dead or dying organization.

## CHAPTER II

### *Dr. Sherron Begins His Work*

AT THE JUNE CONVOCATION of the Turbeville Seminary, the Rev. Paul J. Sherron received his Ph.D. degree, and was on hand in Bakersville on June 30 ready to begin his work on July 1. He made his temporary home in the St. Atlas Hotel. First he called upon Rev. Dr. Schmidt and together they rode down town to call upon Dr. Martin in his office. This was on the morning of July 1. It was agreed that the Official Board should be called in extraordinary session that night and that all three men would speak. Since July 1 happened to be Wednesday, there would first be a church supper after which the Official Board would meet.

Dr. Schmidt spoke first and declared that he felt Dr. Sherron would adapt his program to local needs as those needs became evident to him. He thought it a wise procedure for Dr. Sherron to adapt the program to the situation rather than to come with a ready-made program and endeavor to make the situation fit it. "We are evidently on the right track," he concluded.

Dr. Martin felt that Dr. Sherron's first sermon in Bakersville, in which he said that the experiences people are having should be regarded as the basis of the curriculum of religious education, represented the very latest in educational theory. He doubted if this could be executed in the present academic situation, though he thought it would work admirably in the religious education program. "I am ready to try it in the First Church School," he said.

When Dr. Sherron arose there was a visible desire on the part of the twenty-seven persons present to hear his every word. "I do not think Dr. Martin means that he is ready to try the procedure throughout the First Church School," he began, to which Dr. Martin nodded assent. "I want to try it first of all in the Intermediate Department and perhaps it will spread to the other departments if it succeeds in this, the most difficult group we have. I am not here to deal with easy propositions. This program must be locally applied and to the most difficult of situations. If it will work there, we may safely conclude that it will work anywhere. Also we must have the sympathetic and understanding endorsement of the Official Board in all matters. Do you favor beginning with the Intermediate Department and will you be satisfied with slow growth rather than mushroom development?"

The Official Board voted by roll call for the program as it might develop. They pledged full support to the pastor, the Church School Superintendent, and the Minister of Education in their efforts to build up the Church School of First Church. They felt, and expressed their feeling, that the educational approach was what was needed in First Church. Eventually this would mean growth in attendance, though they must not expect such a program to result immediately in increased adherents.

It was decided to call a teachers' meeting for Friday night when Dr. Sherron would undertake to define what is meant by creative education in the church; nor must it ever be forgotten, as he insisted, in season and out, that he aimed through his efforts to organize, execute, and supervise a modern program of religious education in the Church School of First Church.

On Friday night there was a full attendance of teachers—sixty-nine in all, besides members of the Official Board and some interested members of the Church. Dr. Schmidt presided and presented Dr. Sherron, "Our rising star in First Church, the man who knows his stuff and who will soon know us."



Dr. Sherron began by saying that he hoped to prove worthy of the continued confidence of Dr. Schmidt. He reminded the group of teachers and the friends who were present that no miracles could be expected, that a good job would win emulation, and that a good job was what he was looking for in the Intermediate Department, but even then growth would be slow. He then launched into a discussion of creative religious education. He spoke extempore and convinced his audience by the mastery of his theme and of himself as much as by what he said. He pointed out the fact that three words have become so popular in present day religious education that we have to be sure we use them properly. "These terms are—*integration*, *experience-centered*, and *creative*. If a speaker makes an address and does not soon use one of these three terms, he is immediately rated down. These have become popular shibboleths and catch-alls. This makes it all the more obligatory upon those who would be proficient in religious education to be sure that they use these terms properly.

"Our particular concern is with the third of these terms—with creativity as a principle. The term creative was first employed in this sense, I believe, in 1886 by Felix Adler in his *Workingmen's School*. In those days creativity was confined to the making of things in which working men were supposed to excel. Sixteen years later Wundt in his *Outlines of Psychology* speaks of 'creative synthesis'—a term that now means the principle of 'sharing,' as distinguished from 'syncretism' in the missionary field. This, remember, was thirty-six years ago. The first book to employ the term as part of its title was a book for children in the field of music, entitled *Creative Music for Children* by Mrs. Satis Coleman. This book was published in 1922. Three years later Hughes Mearnes published a volume entitled *Creative Youth* with particular reference to the writing of poetry by high school students; in that same year the Francis W. Parker School of Chicago issued its famous bulletin, *Creative Effort*. Then the term

caught fire. We have books today on creative evolution, creative hymns, creative worship, creative management, creative skeptics, creative preaching, creative teaching, creative thinking, creative character, creative religion, and creative revolution. During a single year from July, 1930 to July, 1931 more than 300 books and magazine articles appeared with the word 'creative' either in their caption or in their content, if I mistake not. To be creative nowadays is to be up to date, modern, progressive; and therein resides a real danger, the danger that educators will make a few changes in their procedures, call the same creative, and forget the real signification or implications of the word.

"The word creative is used at least in four senses—the scientific, the sociological, the psychological, and the religious. The scientist thinks of creativity as 'emergent evolution.' The whole is greater than and different from the sum of its parts; for example,  $H_2$  plus O gives  $H_2O$ , water, a liquid though composed originally of two gases. It may under certain conditions become a solid or a gas, but with its own characteristics entirely different from H or O of which it was originally composed. The sociologist, however, uses the term to connote the 'exceptional.' To him it is roughly equivalent to the work of the genius. The psychologist, on his part, does not object to this meaning nor does he confine the concept within any such narrow limits. To him any person who gains a new thought or a new insight or who accomplishes a superior achievement or attainment is thought of as creative. What would be 'creative' to the common run of persons would be commonplace to the genius, let us say. To the religionist, however, to be creative is to do or to invent something that tends to enlarge or to better human life. For my part the word is used in its ampler religious signification. In a sense this meaning for the word includes the other three. Happy is that teacher who can quicken the springs of creativity inherent in every normal human being! The creative leader is not one who can perform stunts personally, but who can awaken the sleeping ability of

growing persons so that they can give expression to new thoughts and to new insights and can become capable of inventing new appliances in the physical realm. Creative persons, in other words, are those who can do or contrive things that tend to enlarge or to promote human living.

"We may speak of education as being of the transmissive and of the creative types. By transmissive education we mean the approach to learning and teaching that seeks to pass on to the learner or growing person the matured wisdom of the race. It is not, properly speaking, a method, but an attitude or an approach. This transmissive approach may use any method, such as the lecture, question-answer, project, discussion, research, what not, but the answer is in any case already worked out and the chief business of education is to get this solution accepted or at least to make it acceptable to the growing person.

"The creative approach does not know the answer to the problem. Indeed there may be several answers, and in order to yield the best results there should be several answers possible—the more the better—to the problem or issues to be studied. The creative approach may, like the transmissive approach, employ any method. But it employs a particular method only in that all the facts involved in a problem may be brought to light and realistically faced. This approach will naturally make large use of the 'matured wisdom' of the race, larger use in fact than is required in the transmissive approach. Then it will subject that 'matured wisdom' to criticism and appraisal, accept or reject its conclusions freely, and never feel bound by what has been in former days. This approach tends to bring the individual to understand the problem under consideration with respect to its several factors and implications and to leave him free to choose his own solution, but it does not rest until he has set up experiments in living to test the validity of the conclusions at which he may have arrived. No intellectual exercise resulting in a mere intellectual conclusion can end the educational procedure so far as the



man who uses the creative approach is concerned. To him education is dead, unless it eventuates in life or in a program for life. Where transmissive education ordinarily terminates, at the point where an intellectual conclusion is arrived at, there creative education becomes vibrant with energy and, so we may say, really appears to begin.

"Consequently, the creative approach makes severe demands upon the teacher. He must know the field in which the problem arises. He must have access to the sources of information which bear upon the problem and must make these sources available to the members of his group. He must have great confidence in the integrity of the human heart and in the willingness of growing persons not only to do hard consecutive work and consistent thinking, but also to act faithfully in the effort to test the conclusions arrived at. No sluggard can be a creative teacher nor can such a person be a creative learner. Creative teaching is far more difficult for the teacher and for the learner than the time-honored transmissive approach, but the rewards are increasingly great and he who teaches creatively may have the satisfaction of knowing that he is co-worker with the spiritual powers resident in the universe, in the effort to establish the democracy of God in men's hearts and in the institutions that minister to their lives.

"So vital are the differences between the transmissive and the creative approaches in educational procedure, that it may not be amiss for me to state the two approaches in contrast as follows:

#### TRANSMISSIVE

1. The teacher is the important personage or active agent in the process. He is all important.
2. The student or growing person is the receptacle for what the teacher has to give. He is a submissive oyster to take in what passes by.
3. The materials must be mastered. They have intrinsic value. Blessed is the growing person that has his head well stocked with them.

#### CREATIVE

1. The teacher is counselor, guide, stimulating friend, inspirer.
2. The student or growing person is the active, the initiating agent in the learning-teaching situation. He is the earnest seeker for the bases of life.
3. The materials are to be used for the interpretation of particular problems and issues of life. They derive their value from such interpretation and so are source materials

## TRANSMISSIVE

4. Methods are of value in aiding in the mastery of materials. The best method most readily leads to this achievement.

5. Organization provides a framework for teaching. We should seek for the best type of organization.

6. Education is a teacher-controlled situation—a task which we should make as pleasant as possible, but a task nevertheless.

7. Education is insurance against the future—a preparation for life in the days ahead.

8. When students have arrived at desirable conclusions, the education process is completed.

9. The educated man is socially adjusted so as to live harmoniously with his environment.

10. Education cannot but be imposition or indoctrination. The real question, therefore, is from what sources it will come.

## CREATIVE

rather than materials to be mastered. They are to be understood and used, not merely intellectually discerned.

4. Methods are useful in discovering meanings, appreciations, and values of experience. There is, therefore, no best method aside from the particular situation in which it is employed.

5. Organization should arise out of actual need and aid directly in building character. There is no ideal form of organization.

6. Education is a student-initiated process—a quest—and is inner-controlled. It is a cooperative enterprise in adventurous discovery.

7. Education is concerned with life, our present life. With life's problems it must deal. Learning and living, theory and practice, cannot be separated.

8. Outcomes chosen in the educational process are the beginning of projects to test their validity. No conclusion may be confidently championed till it has been tested in living.

9. The educated man understands the problems and issues of his life and how to utilize his environment to further social living.

10. Education is the process by which something original occurs. It is not a mere reshaping of former attitudes, but a new creation that eventuates. Indoctrination or imposition is mere propaganda from whatever source it may come, and is therefore a violation of the growing person's inalienable freedom and initiative.

“Creative teaching is thus seen to be a cooperative enterprise. All persons involved, both teachers and students or growing persons, will necessarily enter into the process. The teacher is there to contribute out of his experience, but the initiators and active agents are the students or growing persons. Does this debase teaching? Not so. It tends to exalt it and will exalt it if the purpose is to lead to understanding and intelligent choices and if the ultimate goal of learning is character development rather than the acquisition of knowledge.

Creative teaching rests on the fundamental assumption that learning is best achieved under conditions of freedom, sharing, and responsible participation on the part of the students or growing persons. Teaching is not 'getting persons told,' but stimulating growing persons to arrive at intelligent understanding and experimental testing in terms of an integrated standard of life voluntarily chosen. As Professor Coe has well said, it employs or capitalizes interest, activity, and social participation, and is crowned by character as its ultimate achievement. Not all who are in a creative teaching-learning situation will arrive at the same conclusions. Creative teaching is not a sublimated, factory process for turning out a consistent set of like-minded automatons. But all who are in such a situation will come out of it with understanding, with intelligent attitude toward the character-building factors involved, and with a disposition to utilize those factors in constructive living. Creative teaching does not impose conclusions on growing persons, but equips them for intelligent selection of outcomes, motivates them to make such choice, and then to act upon it.

Creative teaching involves, first of all, a recognition of informal as well as formal values. Schools, and the curricular schools of religious education in particular, are built around the conception that information is the end-all and be-all of education. It frequently happens, however, that the informal forces that mold character are more potent than the formal ones sponsored and maintained by the schools. No matter how assiduously the school may maintain the brotherhood of man, if the home consistently emphasizes that every man's hand is against every other man's, the growing person will have his character formed by the informal rather than by the formal teaching—by example rather than by precept, in other words. Nor is it necessary even that there should be precept in the informal situation. For the force of example is oftentimes stronger than any precept could be. The secular school (though I confess I do not like this designation), for example, may insist upon the altruistic attitude toward life, but if the play-

ground assumes that life is competitive and that every man shall look out for himself, the growing person will naturally act from this selfish motive, and his character will be formed in this direction. The Church School, to take another example, may teach that God is Love, but suppose in the informal contacts of life men proceed on the basis of God as partial and as designed to grant special favors to particular individuals? All of us know what the result will be.

"This value of informal teaching is very well stated in Frederick M. Thrasher's *The Gang* on page 265: 'The effect of education of the boy so far as the development of character and personality is concerned, takes place far more vitally outside the school room in those informal contacts which escape conventional supervision. These are periods of freedom—much more effective than the formal contacts that are presumed to be the truly educative ones.' It may be well also to quote the opinion of S. R. Slavson in *Creative Group Education* in which he says on page 97 that 'Modern education holds that knowledge must emerge from experience and not precede it. Whatever essential there is in a skill should originate from actual work as its development and expansion require it. It is, therefore, to be expected that following the principle of progression, techniques and knowledges improve and grow with experience.' Again on page 116 Slavson says: 'The specialist places his subject and his technique-process above the process of the growing personality. He is subject-motivated rather than child-motivated.' I especially commend these two books to you.

"I could multiply these quotations many times from the writings of such persons as W. H. Kilpatrick, W. C. Bower, E. B. Crow, George H. Betts, A. J. W. Myers, E. J. Chave, and others, but enough has been said to show that herein is found the real problem with reference to racial and interfaith conditionings. The formal instruction to which young people are subjected may insist upon the equality of men and of religious faiths, but informally persons are prone to act as if one person



were superior to another, and as a consequence we have the hostility of whites and negroes in the South, of orientals and whites in the West, and of other racial conflicts in other parts of the world. In the same way we have the antipathies of Jews for Christians, of Catholics for Jews, and of Catholics for other Christians.

“Creative teaching involves, in the second place, the passing of courses of study and text-books as such. It is impossible for any group of persons to be wise enough to anticipate the problems which a particular group in a particular location may regard as uppermost in their experience. A course of study or a text-book is a logical arrangement of subject matter for those who would master the understanding of particular problems and issues of living. To require the mastery of such a text-book without any reference to the problems and experiences of the group involved, is to do violence to the initiative prerogative of growing persons. There was a time when such courses in text-books were regarded as a necessity in the educational procedure. This was when the Herbartian approaches to education were in the ascendancy. But today these are considered a hindrance to learning, if they are to be employed as materials to be mastered rather than as sources for understanding the problems and issues that naturally arise in the experience of learners. In this way we see that the implications of the experience-centered approach are far more serious in their involvements for teachers as well as for growing persons. This must be kept steadily in mind in deciding whether this method is worthwhile or not and whether it should be attempted.

“Creative teaching will involve in the next place a recognition of the integrity of the growing person and of the values of any experience that may be selected for careful study and investigation. Why should not any experience that is deemed worthwhile lead to the development of Christian character? There are no subjects that all persons should be required to know other than the tool subjects, and even tool subjects may be handled creatively. Any experience, therefore, may be

said to be capable of religious significance. Any experience may properly be the basis of the curriculum. And no matter what experience may be selected for special study and investigation, the result will always be a contribution to the development of Christian character. It is difficult for those who have been accustomed to looking upon knowledge as having value in itself to accept this dictum. But it must be accepted and acted upon if the creative approach to educational problems, to life situations, is well founded.

"Creative teaching will involve the passing of dates and schedules. One of the banes of modern religious education is that it has to be dated and we have to finish a certain amount of material at a certain time. How in the world can we schedule the rate at which experience will evolve? The dating of and the schedulizing of programs are among the impedimenta of modern religious education. They must be done away and perfect freedom must be accorded the leader in the group and the group itself to stay with a proposition as long as there is interest in it. This may be for six weeks or six months or it may be for only a part of an hour, but in any case there should be perfect freedom to deal with the experiences of the group as they shall evolve.

"Creative teaching will involve also the passing of the present conceptions of leadership education. We used to call this teacher training, and then we called it teacher education but now we call it leadership education. By this we mean that the person is not trained to fulfill a certain obligation to his group, but rather is educated in such a way as to deal with the problems of experience as they shall arise. Our thought, however, is that this separation of theory and practice is ridiculous and impossible of achievement. Therefore the new type of education which the leader will have will be in the nature of apprenticeship. The problems that they will deal with will naturally arise in the process of teaching and will be solved by the group. The leadership ability which they will acquire will therefore be in the nature of a by-product based on experience and

evolved gradually. This is not the basis of all approaches to leadership education courses, but eventually it will be in my judgment.

"Finally creative teaching involves a new conception of the purpose to be achieved through religious education. When we conceived of education as the mastery of materials or as the process of giving persons what we feel they might need in order to adjust themselves to the environing circumstances of their lives, it was easy to achieve the purposes of education. But if we conceive of education as the understanding of the issues and problems of life and if we consider its purpose to be the development of character, it becomes difficult to achieve its goals and it becomes truly creative in the process of arriving at them. I have already mentioned this matter in the previous discussion, but it is well to have it stand out in this manner. Education should not produce a mass of persons thinking the same thing, but should lead to an intelligent utilization of the materials and sources available, so that the growing person may either adjust himself to the circumstances, if this is what he desires, or change the circumstances in which he lives according to his life's ideals.

"In conclusion, let me say that I would not be dogmatic at all in the discussion of the involvements of 'creativity.' I do not say that learning cannot take place except through the utilization of the creative approach. This would be to say what is manifestly not true, because most of us were brought up on other techniques and yet we know that we have learned certain things. I do say, however, that learning best takes place when the approaches of creativity are employed."

When Dr. Sherron had concluded his address, Dr. Martin moved to approve the platform of Dr. Sherron and to do whatever he might ask in its promotion. The Intermediate teachers were especially enthusiastic and particularly Miss Emily Terhune. She expressed the hope that Dr. Sherron would also be willing to include the Young People's Society in his forthcoming experiment.



### CHAPTER III

## *The First Church Adopts Objectives*

THE NEXT MEETING included the membership of the entire church. Dr. Sherron advocated the radical view—radical for First Church—that the entire church was responsible for the success or failure of religious education. This church had heretofore held Dr. Martin and his corps of teachers responsible. Dr. Sherron thought the entire church program should be educational, and so he held the entire church responsible for any achievement or lack of achievement which might eventuate. His ideal church school man was the distinguished Professor of Religious Education in Turbeville Seminary who frequently said to his graduate students that what we should aim at was a church and only a church in religious education.

And so when Dr. Schmidt announced at the morning service on Sunday that after the church supper on the next Wednesday there would be a congregational assembly to consider the objectives of religious education for First Church, there was tacit resolution to be present. In fact, there was such an overflow attendance at the supper that hotel caterers had to be called in to supply extra food at the last moment. Evidently something was happening in First Church.

After the supper Dr. Schmidt presided as was his custom and introduced Dr. Sherron, taking occasion to congratulate the church on its growing interest in religious education and to assure those present of their responsibility for the program in First Church. He did not preach again his sermon on "Individual Responsi-

bility" but he could not refrain from referring to it—which he did most deftly. His remarks served as a most effective introduction to the theme of the evening, "The Objectives of Religious Education."

Dr. Sherron spoke about the value of knowing our aim if we are going to hit the mark. Eloquently he charged leaders of the congregation, by which he said he meant each individual Christian, with the duty of determining objectives. "An objective is a goal, a target, something to be aimed at, something to be achieved. Vieth says—'An objective is a statement of a result consciously accepted as a desired outcome of a given process.' He then gives five major ends served by objectives as follows: (1) Direct processes; (2) Give proper sequence; (3) Guide activities; (4) Guide the selection of materials; and (5) Measure the effectiveness of educational processes. To this list of five, we would add two others: (6) Supply incentives; and (7) Make long-time policies possible.

"Evidently Vieth has in mind the value of objectives for the leader, or else he is thinking of education as something done to the learner rather than as the developmental process that evidences education in the growing person, for such a person educates himself by his self-activity. It is certainly valid in the educational concept, however, for the leader to have objectives which activate him in his work. It is doubtful if many of us would be willing to undertake to teach unless we entertained certain worth while (to us) objectives for our work. Such goals seem necessary to motivate us for our effort.

"How are objectives arrived at?" he asked. "In three ways—philosophically, concensually, and scientifically," was his answer.

"For the ordinary man objectives are determined philosophically," said Dr. Sherron. "He sits down and reflects upon his experience, upon the materials at his disposal, upon the lives he hopes to influence for good, and on the basis of these matters arrives at certain goals he would like to achieve. This was the attitude toward

the curriculum of the Uniform Lesson builders when they launched this business man's approach to religious education in 1872. It is their approach today. It is the approach of the vast majority of workers in our present-day church schools. The Uniform Lessons conceived that the Biblical materials had value in themselves, that all persons should know these materials, and in terms of their teachings order their lives. Grant these premises, and there must inevitably follow the philosophical determination of the objectives of religious education. If education is material-centered, then philosophy may well determine its goals or objectives.

"But suppose education is pupil-centered. Suppose we are not primarily concerned for teaching certain materials, but for teaching boys and girls, men and women. Suppose our aim is not to get certain information accepted and 'degurgitated,' but rather to induce life to function creatively in growing persons, whether young or old. Will this view of education have anything to do with our manner of determining objectives?

"Vieth evidently thought so. He does not believe that our primary purpose is to have certain valuable information imparted or acquired, but rather to produce a desirable change in growing lives. Education, as he conceives it, is getting the growing person to fashion his life by the use of materials according to desirable ends. Accordingly he was not content to think out reflectively or philosophically the objectives of religious education. He would examine the output of certain experts in religious education and from such examination would arrive at desirable objectives. And so he thought he would ask the profession to name the ten persons they regarded as founders of religious education. By the profession he meant, professors of religious education in colleges, universities, and seminaries; the directors of religious education in local churches; editors of religious educational literature; pastors and other persons known to be educationally minded in the religious field. He asked this group, 213 in all, to nominate the ten persons they considered to be outstanding in religious education.

Eighty-four replied, and on the basis of these replies ten persons were chosen as follows: Artman, Athearn, Betts, Bower, Coe, Cope, Hartshorne, Richardson, Soares, and Weigle. Mr. Vieth then read all the printed materials these ten men had produced, such as books, articles, reports of addresses, etc., and arrived at the seven major objectives these men had advocated. These ten persons were then asked to verify the objectives thus arrived at. The results of their vote were submitted to the original group for validation and criticism, and the whole procedure was then submitted to the Educational Commission of the International Council, which in 1930 duly approved these seven as the objectives of religious education as follows:

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.
2. To lead growing persons into an understanding and appreciation of the personality, life, and teaching of Jesus Christ.
3. To foster in growing persons a progressive and continuous development of Christlike character.
4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man.
5. To lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe.
6. To develop in growing persons the ability and disposition to participate in the organized society of Christians—the church.
7. To effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience.

“Each of these objectives is elaborated by sub-objective titles to the total number of 35 in all. They may be read with their elaborations on page 80 and following of Vieth’s *Objectives in Religious Education*.



"Now strange to say, Vieth conceives of this method of determining objectives as scientific. But it is not. It is rather the method of consensus and is based on the assumption that those who have been especially influential in the field of religious education are competent to say what its objectives should be. If you grant his premise, his method is defensive and his conclusion inevitable. But are we ready to agree that any ten men are competent to say what our objectives as religious educators should be? Evidently not, because the International Council itself has not been entirely satisfied with these seven objectives and has criticised them during the last three years as lacking social vision. We are ready to admit, however, that the selection of objectives by consensus is far preferable to their selection by the philosophical method, even though we may arrive at the same conclusions.

"There are, however, those who conceive of education as the progressive understanding of the issues and problems of experience and the organization of these understandings into programs of living. We are ready to deal realistically and dynamically with any item of experience. Every experience to us is capable of religious significance and will lead inevitably to a Christian outcome. Materials are not worth while in themselves, but serve only as sources for understanding the problems and issues of life. The creative approach rests on a scientific basis. The traditional transmissive approach may rest either on philosophical or consensual bases.

"The creative approach rests upon a scientific basis, we have said, and for the determination of objectives on such a basis certain techniques are valuable and necessary. [See the bulletin published by the University of Chicago Press, entitled *Cooperative Studies in Religious Education*, which Dr. Sherron passed through the group as he spoke.] The techniques are:

1. *Recording Situations and Responses:*

The teacher, or someone collaborating with him in

discovering the problems of his group's experiences, observes a member of the group meet some situation. He describes the situation—be it the failure to pass an examination, an order to bring in wood when visiting children are present and desiring to play, or what not—and records the response. The observer should tell objectively just what took place. In describing the environment of the situation, however, the observer should indicate as far as possible the racial, economic, educational, cultural, residential, and religious backgrounds of the person observed. In most local groups, however, the serious-minded teacher will already have knowledge of the environmental background of each member of the group. A large number of these 'records' will suggest problems that underlie conduct and call for educational examination and appraisal.

## *2. Classification of Human Relations:*

The technique recording situations and responses is necessarily highly selective. It paints a portrait, so to speak, but does not give us an accurate photograph. We need, therefore, a technique that will yield a non-selective picture of the entire range of the group's experience. This picture may be secured by considering each member of the group in four human relationships—person to person, person to group, group to person, and group to group—and viewing each of these four relationships under a series of categories or screens through which the relations would find expression. One screen or category would embody such activities as play, amusement, school, work, study, thinking, etc. Another would include such psychosociological factors as traditions, conventions, business and professional ethics, customs, beliefs, creeds, styles, fashions, public opinion, laws, etc. A third would include such economic matters as the use of money, property, the radio, toys, the automobile, etc. Sociological wishes would constitute a fourth screen, including such matters as desire for

recognition, for security, for thrills, etc. A fifth category would be miscellaneous and capable of wide and varied application, perhaps almost always including such items as the conflict of loyalties, seeing another's point of view, social adjustment, regard for personality, etc.

Let us take the matter of the family automobile, as an example. John is nineteen. The family consists of his parents and three younger children. John wants to go to the high school football game on Saturday. His father wants John to work in the store and does not endorse football games between high schools anyway, since they encourage drinking and petting. The mother wants to take the three younger children to town to buy their winter coats. If John goes to the football game, he will necessarily have to remain overnight and cannot be back in time Sunday morning for the family to motor out to the old home church for Sunday School and the morning worship service and then to carry out the expected afternoon visit with father's mother and father. Here we have the person to person relationship—John to his father; the person to group—John to his family, the church, the high school, the football team, the family of his grandparents; the group to person—the family's interest and John's; and the group to group—the family in relation to the high school, the church, the grandparent's family. Observing and recording what happens in these relationships in terms of each of these screens and their divisional categories will unearth a multiplicity of problems in any group.

### *3. Interest Analysis:*

If all life's problems came out of abnormal adjustments, or disciplinary situations, these two techniques, scientifically enlarged, would solve our curriculum problems. But fortunately life ramifies in other directions—in the direction of interests, for example. And so we need a technique that will reveal to us the moving interests of each member of our group. We

are dealing not with situations and relations primarily, but with growing, developing persons in changing situations and relationships. Each member of the group should have his interests recorded and analyzed under such categories as intellectual, religious, vocational, physical, (food, etc.), recreational, aesthetic, civic, and social, concluding with a listing of his dominant interests and a study of these to ascertain whether they are being realized or have been thwarted, and the consequent antipathies and complexes.

#### *4. Time-Activity Analysis:*

Oftentimes the key to the problems, issues, and experiences of the individual or of the group is found in the way time is spent. A faithful record by minutes kept for a week at a time, not omitting weeks that include the seasonal activities such as Thanksgiving, Christmas, Easter, the annual vacation, will give an insight into problems that otherwise might never emerge. This technique highly illuminates the findings obtained through interest analysis and is in a sense a measure of the validity of the findings of that technique.

#### *5. Life History:*

This technique should inquire into hereditary matters for at least two generations and should faithfully mirror the individual's past up to his present situation. Physical health, personality characteristics, the past envioning community or communities, biographical matters with special reference to great experiences and personalities, together with their influence over the individual, his changing views respecting social, economic, religious, and other matters—all are released to the intimate and sympathetic scrutiny of the teacher through this technique. Its value cannot be easily overemphasized.

#### *6. Cooperative Self-exploration:*

The foregoing techniques may all of them be nulli-



fied partially by the tendency of persons to pose, especially if they think they are being observed, or investigated. Defense mechanisms are not figments of the imagination. They are stern realities of experience. As a general corrective the group itself should find some project in which it voluntarily and associatively studies its own experience. Heaton's *A Study of the Recreational Interests of High School Young People* is a classical illustration of this technique. College classes in religious education are using this technique with good success, particularly in the truly creative courses. Eventually all education will take on the aspect of cooperative self-exploration. Professional education in law and medicine has long since embodied in its procedures the essential elements of this technique. Its chief value is in its self-directed motivation. The picture it gives is marvelously revelatory of the group's life-situations as they are and not as the group would like you to think they are.

#### 7. Tests:

The religious educator habituated in the modern techniques of testing so characteristic of present-day educational procedure, will regard our approach as fundamentally defective without some reference to the use of tests in ascertaining the individual's knowledge, skills, attitudes, habits, sentiments, appreciations, ethical conduct, etc. Tests, as now emphasized, lift a specific item out of its concrete situation and proceed to measure the individual's knowledge, attitude, or skill with reference thereto in terms of the tester's standard for the values involved therein. This procedure may be legitimate for certain purposes, but it is not according to life. A real test must deal with the total life situation, not with a segmented fraction of it. It must deal with it also in terms of consequences, not merely for a moment of time, but over long periods of growth. Whether or not our teaching has been good, poor, or positively injurious cannot be known by a test administered immediately thereafter

or even six months thereafter. Such questions as these must be answered: Does the individual or the group grow in intelligence? Is there evidence of growing appreciation for the attitudes embraced? Is his self-control firm and certain? Does he persistently and effectively 'carry on'? We lack instruments for such testing. It is likely that this will take the form of case histories. Biography is particularly valuable in suggestions for evolving such a technique.

"It is one thing to assemble the information respecting a group and its problems which the techniques described above will yield in bewildering array. For example, by the employment of just one of these techniques, *Classification of Human Relations* (for the age-group 18-24 and for young people not in college), more than five thousand experiences were developed by one group. It is a far different thing to analyze this raw material for curriculum building into its problems and to bring the group to enter into their solution as a cooperative enterprise. The teacher may need to call in expert counsel in the effort to elicit from this mass of material its vibrant problems.

"When the material has been thus analyzed, let us say, there will have emerged problems of race, of respect for parents and elders, of winning games at any price, of getting on in the world without respect for others, of honesty with persons and the opposite in respect to cooperation, of pagan notions of God, of orientating the Bible in life, of principles of vocational choice, etc.

"The five thousand and more experiences revealed above by the *Classification of Human Relations* were synthesized, for example, under twenty-one type-experiences as follows:

1. Achieving and maintaining physical health and fitness
2. Achieving and maintaining mental health
3. Participating in the educational process
4. Understanding and adjusting to the personal and social aspects of sex

5. Participating in the economic order
6. Choosing and engaging in a vocation
7. Utilizing leisure time through: (a) Avocation (b) Recreation (c) Amusement
8. Appreciating and creating beauty
9. Achieving a religious adjustment to one's world and participating in religious activities and institutions
10. Developing and maintaining friendship
11. Encouraging the interpenetration of cultures by: (a) Fostering racial friendship (b) Promoting nationalism or internationalism (c) Adjusting social and economic differences (d) Improving or sharing religion
12. Participating in group government
13. Adjusting to the social group—accepting or rejecting mores, standards, public opinion, or ethics—achieving a place in society
14. Preparing for and sharing in courtship, marriage, parenthood, childhood, family relations, family-community life
15. Understanding and controlling fundamental impulses
16. Exercising or adjusting to authority
17. Facing issues of war and peace
18. Caring for pets and animals
19. Exercising and responding to leadership
20. Reacting toward those considered less or more fortunate
21. Building and testing a philosophy of life

“Manifestly these techniques are for the expert, the curriculum builders of religious education, and cannot be used successfully by the rank and file. But we must steadily face the fact that the scientific determination of objectives involves the accurate and discriminating use of such techniques as we have outlined. Whether we shall have seven or twenty-seven objectives, or twenty-one as reported above, is of small moment. When we have determined our objectives, curriculum materials written for a type-experience will be neces-

sary and should be made available by all publishing agencies to all workers by proper listing and announcement. The local worker will then select the source material designed to throw light on the problem, issue, or type-experience regnant in the particular group at that time. Of course, this will require an informed and alert leadership, which, we must sorrowfully admit, is not often available in our church schools.

"For the leader such objectives as Vieth outlined are valuable, but what about the growing person? Of what use are such objectives to him? Let us repeat the seven values of objectives of teachers as we gave them above:

1. Directs the process.
2. Gives proper sequence.
3. Guides activities.
4. Guides the selection of materials.
5. Measures the effectiveness of the educational process.
6. Supplies incentives.
7. Makes long-time policies possible.

"We can readily see how these values should be helpful to the teachers, but for the growing persons in the group a different set of values is needful. With the understanding that the growing person will have no need for them ordinarily, certainly not at the beginning of the process, we may set them forth as follows:

1. Serves to focus attention and interest.
2. Clarifies experience through interpretation and application.
3. Leads to experimentation.
4. Motivates conduct.
5. Forms habits or patterns of living.
6. Sets up ideals.
7. Validates the total philosophy of life or leads to its change.

"However, these are idealistic values, and we might as well admit that ordinarily the growing person is not much concerned about objectives. He wants to understand his experience, its issues and attendant problems. Objectives are not of especial concern to him until



a tentative solution of the problem is arrived at in the teaching process. Creative teaching requires that we should analyze a problem, issue, or life situation into its issues and factors; that we should bring both personal and racial experience to bear upon it for solution; that we should canvass possible solutions, and then choose one. At this point in the creative teaching-learning process, the solution tentatively chosen becomes for the group the objective, to be appreciated, experimented with, generalized, reduced to habit, and integrated with the total life philosophy. Therefore, we say that for the growing person in the group, the objective is in the process itself. So it is, and it becomes a vibrant fact when a tentative solution is chosen for the problem or issue under consideration. It is doubtful if objectives serve any good purpose for a learning group till this point is reached. To make bold assertion that the group expects to achieve certain objectives from their investigation of the problem under consideration is not only to take the zest out of a situation by settling the conclusion to be arrived at in advance, but also to produce a group of prigs bent on self-uplift. Such an unnatural procedure does violence to the learning process. It is far better for a group to go at the solution of its problem in dead earnest, without knowing the outcome. In this way genuine learning will take place. Of course, the leader may know the objective to be achieved in a general way. Such knowledge will spur him on to noble endeavor, but the growing person in the group, the learner, should be engaged in a genuine quest for the solution of the problem he faces.

"After all the real objective of religious education was given by the Founder of our faith, when He said (*John 10:10*)—"I am come that they might have life, and that they might have it more abundantly." It is doubtful if we can improve on this as the major, comprehensive objective of religious education by philosophy, consensus, or science. He knew why He came. We would do well to follow His precept and to further His purpose for men."

At the conclusion of the address Dr. Martin moved that so far as the workers themselves were concerned they should aim at the comprehensive objective for all religious education as stated by Jesus and specifically at the seven objectives outlined by the International Council. This matter was unanimously passed.

"For the students or growing persons, as Dr. Sherron has wisely said, we cannot legislate," added Dr. Schmidt. "Their objective will be in the process itself, but we may be sure that no matter what theme is chosen, the solution will always be Christian."

The confidence expressed by Dr. Schmidt appeared to be felt by all. The group requested that the objectives be inserted in the church bulletin next Sunday so that all might preserve them.



## CHAPTER IV

### *The Situation Which the Survey of the Church School Revealed—Organization Discussed*

DR. SHERRON'S NEXT ENDEAVOR was to ascertain the real situation with reference to the First Church School. He could do this only by a survey. Dr. Martin was glad to cooperate with him fully in this work.

These are the facts that were revealed by the survey.

The School was divided into three divisions. The Children's Division comprised the Beginners, the Primaries, and the Juniors. The Young People's Division consisted of Intermediates, of Seniors, and theoretically of Young People, though of this last group no trace could be found save in the Young People's Society. The Adult Division consisted of the Adult Bible Class for both men and women. In addition he found children's and women's missionary organizations extending from the Juniors through Young People to Adults. In addition there were Boys' and Girls' Clubs, Scouts, Camp Fires, Girl Reserves, Hi-Y, 4-H, and other groups to which individuals might belong. He found what we know as Christian Endeavor, reaching from the Juniors through Young People, while there had been, though it was now dead, a Church Prayer Service held during the week. Also there were individuals enrolled in the denominational reading and correspondence courses, and others, mostly teachers, in desultory manner attended Summer Schools and Conferences for Leadership

Education maintained on the denominational or interdenominational basis. It was possible for an Intermediate, in other words, to belong to a Sunday School (Church School) Class, Christian Endeavor, Scouts, or Camp Fires, Missionary Organization, to pursue reading or correspondence courses, and to attend Leadership Education Conferences held usually during the summer. There was no group for the young married people and none for adults except the Bible Class which used the Uniform Lessons. All of the groups below the adult used the Closely Graded Lessons, dividing according to sexes beginning in the Junior Grade. There were, therefore, six groups of Intermediates for nine girls and six boys. There was no provision for the Kindergarten Age, and uncertainty with reference to attaching it to the Children's Division or the Adult Division. There had been such an organization attached to the Adult Division but it had ceased to be.

There was a general feeling that the Church School was one thing and First Church another. In line with this general attitude Dr. Sherron's first aim was to have each division regard itself as being the church at work. For example, he urged the children to regard themselves as the "Children's Division of First Church," the young people as "the Young People's Division of First Church," and the adults as the "Adult Division of First Church." He assigned the duty of having these various divisions regard themselves as the church at work to the superintendents of the separate divisions, who agreed gladly to cultivate such consciousness on the part of these groups until they should feel that they were the First Church functioning in religious education in their particular divisions and age levels. "How otherwise will we ever have a church that regards itself as an educational institution?" queried Miss Emily Terhune. Miss Terhune was Division Superintendent of the Intermediate Department as well as Principal of this Department and Adult Sponsor of the Young People's Society.

"Why should you have six classes for fifteen pupils

(growing persons) in the Intermediate Department?" Dr. Sherron asked Miss Terhune and her assistants one day when they were holding a departmental meeting.

"We have courses of study for each age," she replied. "And besides our denominational headquarters urges us to have this type of organization as meeting ideal conditions."

"We have a job to perform locally," he said, "and will have to use our common sense in providing for the several groups, to say nothing of making their experiences the basis of our curriculum."

"What do you suggest?" came from seven voices at once.

"Think about it," he said, then thoughtfully added—"Remember it must be the Intermediate Department of the Young People's Division of the First Church functioning in their religious educational work. I will be on hand Sunday morning and something may happen."

When the Intermediate Department assembled on Sunday morning there were present all fifteen members of the six groups, six teachers, Miss Terhune (the Department Principal), Dr. Sherron, and Dr. Martin.

Miss Terhune made a speech in which she revealed a real grasp of the fundamental change needed to make the boys and girls feel that they were the First Church functioning in religious education for their age level. She then called on Dr. Sherron to tell them what they must do.

"How many of you girls belong to the Girl Scouts?" he asked. All nine of them belonged either to the Girl Scouts or Camp Fire Girls he learned. And the six boys belonged to the Boy Scouts. None of the girls was a Girl Reserve nor were either boys or girls members of the Hi-Y or 4-H group, though he learned from Miss Terhune that in First Church certain young people belonged to all three organizations.

"And what teachers are interested in either Scouts or Camp Fires?" he then inquired. Not one of the six was interested, he learned; and Miss Terhune simply could

not take on a new duty on any possibility.

"Well," he drawled out, weighing each syllable carefully as he spoke, "the first thing we must do to make you fifteen Intermediates regard yourselves as the First Church at work in religious education for your age level is to have a representative of your teaching staff become associated officially with the Scouts, for boys and girls, and with the Camp Fire Girls so that there will be no conscious break in experience between your department and the Scouts or Camp Fires."

"Why could not all six of us become associated either with the Scouts or Camp Fires?" queried one of the teachers, Mr. F. C. Jacobs, who was always friendly to new enterprises and was particularly anxious to have this program succeed.

At the end of the service the three women teachers decided that two of them should attend the Girl Scouts and one of them should attend the Camp Fire Girls, while the three men teachers agreed to attend the Boy Scout meetings provided Dr. Sherron could arrange to have them invited to be assistants. He felt sure he could arrange this. They then went to the morning preaching service. A splendid service was awaiting them with music, worship, and preaching from the Parable of the Talents.

At successive meetings of the Intermediate Department, it was decided to combine into one class, making the several teachers assistants and expecting each one to take charge of the actual teaching as requested by Miss Terhune and to use the lessons of Course VII, "A Nation and Its Builders," as the basis of their instruction. It was also decided not to have officers for the Intermediate Christian Endeavor or the Missionary Society different from the teachers of the department and that all members of the department should by virtue of that fact be members respectively of Christian Endeavor and of the Missionary Society also. The Boys' and Girls' Clubs were dead. It was agreed that all who attended Summer Schools of Leadership Education should first talk matters over with the officers of the



department. The same procedure should apply to those who might wish to enroll for reading and correspondence courses. In this way organizationally all would belong eventually to all kinds of work, and so it would always be the Intermediate Department of the First Church functioning in religious education for that age level.

"The Church School is not just another name for the Sunday School," declared Dr. Sherron. "It includes all the work of religious education undertaken in the local situation whether on Sunday or at any other time. It should include not merely the Sunday School, which is really the Sunday session of the Church School, but Christian Endeavor, the Missionary Societies, the Boy Scouts, and all the rest, and it should particularly include the Daily Vacation Church School and the Week Day Religious Church School if these organizations exist in the local situation. Nothing is good for any Intermediate that is not also good and necessary for all Intermediates of that sex," he added.

For the service of the following Wednesday night Dr. Schmidt asked Dr. Sherron to speak on organization after the church supper was over. The attendance at this service was not so large as on the previous week night when it was known in advance that Dr. Sherron would speak, but even then it was larger than normal, indicating unmistakably that new life had come to First Church.

After he had been duly introduced by Dr. Schmidt, Dr. Sherron proceeded to speak on organization. With reference to organization he said that the curriculum of religious education as at present viewed consists of three elements or parts—materials, methods, and organization. "These three are capable of segregation into three separate items for purposes of intellectual consideration, but in actual practice they are fused into an integrated whole or unity. When we later consider methods and materials we shall emphasize the other two elements of the modern curriculum," he said. Tonight he desired to confine his remarks to organization,



on which the emphasis has grown steadily less and less. But he insisted nevertheless that organization has real value for workers in religious education. "There is, however, no ideal type or standard of organization which may be set up in every situation. It must rather be indigenous, arising out of particular situations, and changing as they change. This is an idea difficult for local leaders to realize. It is even more difficult for general denominational or interdenominational officers or supervisors to realize. Because a scheme of organization worked in Mt. Nebo or on Israel's Knob is no reason we should attempt it at Turkey Run or Sleepy Hollow. Each local situation is autonomous in this matter and should be encouraged to exercise its autonomy. Standards should be adapted to local needs, in other words.

"Not only is the emphasis on organization growing continuously less, but you rarely today hear anything about discipline and how to secure it. This is because educators are beginning to capitalize interest through creative teaching-learning situations and are depending less and less upon transmissive and indoctrinating approaches. There should be no problem of discipline when experience becomes the basis of the curriculum. The learning-teaching situation engaged in discovering the meanings, appreciations, and values of such an experience-centered curriculum will have motivated the learner so highly, that disciplinary problems simply should not arise. Wherever discipline is a problem, you may rest assured that transmissive approaches are being applied in the learning-teaching situations and not the creative approach.

"Organization should arise out of local needs to meet specific situations and problems, let me repeat. Organization should be in the nature of an organism, and not primarily a means of facilitating learning. It should be a guided experience in living. Organizational problems should be approached as educational opportunities, and their solution should be social achievements. That such a concept complicates organization for the administra-

tor locally, and particularly for general denominational or territorial administrators cannot be denied. It is frankly admitted. But life itself is complicated, and freedom of choice must characterize it if Christian character is to result. We are not after simplified measures. Simplicity is the aspiration of philosophers, not of educators.

"It is so easy to sit in Nashville or New York or Chicago and make out an organizational chart or blue print for the religious education procedures of a denomination or of the nation, and so exhilarating to hand it down to the local units and so disconcerting when they make changes in it, that standardization has become a pursuit of religious education professional workers or supervisors. We must steel ourselves against its encroachments. We must bring such leaders to recognize that regularity is the bane of spirituality. Standards deprive experience of inspiration, for the zest of initiative is sapped by their rigidity. Experimentation should be everywhere encouraged, fresh treatment of organizational problems and novel solutions should be welcomed; more, should be planned for. Whoso discovers a new method of organization and applies it successfully, is a benefactor of the spiritual life. May his tribe increase!

"This does not mean, however, that there are not certain basic principles which should be kept steadily in mind by the responsible administrator and which should serve as a pillar of cloud by day and a pillar of fire by night to prevent him or his group from wandering into by-paths beset with dangers and disasters. Not only should experience be the basis of our curriculum, but we should learn from others' experience. It should be the administrator's unadulterated joy to lead his group to study organizational experience and its underlying principles, and so intelligently to solve the organizational problems involved in each local situation. Such an adventurous approach to the problems of organiza-

tion will capitalize them for educational purposes. Organization exists to further life, not to hamper it.

"The administrator will keep steadily in mind two psychological principles—1. that experience is unitary and integrated, and 2. that personality grows and develops. When he sees the educational agencies of the local group competing with each other rather than co-operating, he will have discovered an opportunity to lead his particular group to understand and then to solve one of the outstanding organizational problems in the field of religious education. He will understandingly bring them to the point where they will perfect an integrated organization which will prevent overlapping, overlooking, and competition, and which will at the same time preserve all the goods of all the present agencies and perhaps include certain other goods which are not even attempted in the present divisive and competitive situation. Eventually he will bring them to the point where they will regard the church itself as the comprehensive local educational institution, with all subsidiary agencies as part and parcel of its inclusive program. But even this conclusion should not lead to uniformity of organization or of practice. It should rather divest our religious education procedures of the ghostly specter of dull, deadening uniformity. This principle of integration rests for its validity upon the concept of the mind as a whole, as a unity, but with diversity of expression. Unity in diversity is the law of progress and of life. This we should never forget. Our several educational groups, our financial programs, our varied offerings in the way of worship, activity, fellowship, teaching-learning, and counseling need to be integrated and unified, but the solutions of this problem, we should always remember, need to be locally achieved in order to yield educational values.

"The second basic psychological principle is equally important—that personality grows and develops, grows and develops by stages or cycles, and that it keeps on growing and developing, or should, till that chemical change called death separates soul and body.

This principle will require grading, grading in worship, in teaching-learning, in activity, in fellowship and counseling programs, in organization. But here again the local group should face the problems involved and solve them in the light of experience, personal and racial. The problems involved in grading should always be regarded as tentatively solved. There is no fixed or final solution. At any time there should be willingness to open them up again to the new light that is constantly bursting forth from the dual laboratories of psychological research and of personal living. Life cannot be standardized nor should we attempt to standardize any process which aims at furthering life. So will we make religious education locally administered a growing organism rather than a stilted organization.

"Experience has further taught us that in most churches in our day there should be a special policy-determining body or committee or group in each local situation. This committee, if you please, should be responsible to the church and should know what is necessary to make the religious education approaches of the local group successful and creative. This committee, if we have one, should be composed of persons of religious educational insight and vision, and should be elected in such a way that its membership may be fairly continuous, so as to insure the continuation of policies that have been determined upon, at least until there is opportunity to test them out by experimentation. We believe in change, but it should be orderly and not spasmodic—not merely change for the sake of novelty.

"Here again this central administrative authority for determining educational policies should mediate its knowledge of successful religious educational work elsewhere, to the local administrators through the congregational assembly, using the educational and creative rather than the *ex cathedra* or transmissive approach. And by group action this authority should bring it about through social achievement that every type of work essential to successful religious educational effort of the creative character should be provided for in the



local church. No one can predict what types of work the local group will require in order to develop creatively its spiritual powers, but the committee should be in position to recommend profitable procedures for discussion, emendation, and adoption. This we plan to do in our own situation, beginning in the Intermediate Department.

"With hesitation I present here some of the successful procedures in the organization of religious education carried out elsewhere. We must not think we can transfer any one of these successful plans to our own situation, for our plan of organization must develop out of our local needs and be constantly in process of change. Please do not forget this.

"For churches that still think of preaching as one thing and of education as another, the children's sermon or the Junior Church seems to meet the needs. This is well discussed in H. J. Councillor's *The Junior Church*.

"For churches that would cure the evils of denominationalism, the community church (under one of its several forms) and the larger parish plan seem to fill the requirements. There are more than a thousand well organized and successful community churches today. It must be sadly recorded that the larger parish movement is more in the realm of hope than realization. There are real possibilities in it, however. See E. deS. Brunner, *The Larger Parish*.

"For churches that use the old-time Sunday School, lately rechristened the Church School plan of procedure, the International Council has issued a plan of organization, which follows:

DIVISION	DEPARTMENT	AGE-LEVEL
	Cradle Roll or Pre-School	Birth to 4
Children's:	Beginners	4, 5
	Primary	6, 7, 8
	Junior	9, 10, 11



Young People :	Intermediate	12, 13, 14
	Senior	15, 16, 17
	Young People	18 - 24
Adult :	25 to death	Adult

"There are many variations and combinations in this scheme as it is practically used. Some small schools, combine into as few as three departments. Others use four or five. Large schools sometimes begin the separation of the sexes in the junior grade, and very large schools have many classes or groups for each age. Churches that regard themselves as educational throughout are endeavoring to fit this scheme into their concept. They speak of the 'Children of the Church' with one set of officers and leaders for all the activities and programs of that level. The same is true of the Young People's Division. It is known as the 'Young People of the Church' with corresponding breadth and inclusiveness. It would be better, it seems, to call this division the 'Youth Division' since there is also a Young People's Department including only one section of the Division.

"The tendency now is to have larger classes or groups, and through the Intermediate Age to include all the activities and programs under the proper class or group, with the well-known public school platoon system for the Sunday sessions. Under this arrangement, worship, teaching-learning, fellowship, and activities (the former so-called expressional work) would be scheduled in such a way as not to interfere with other classes or groups. Beginning with the Seniors and in some cases with the Intermediates, worship would be with the adult congregation.

"For churches that regard themselves as educational throughout, many experimental plans are being tried--the Expanded Session, the Graded Church, or some such type of organization as recommended by the Committee on Church School Administration of the International Council.

"A few of our more progressive churches and a

great many forward-looking leaders in the religious education movement regard the total work of the church as educational and consequently do not think there should be a special Committee on Religious Education, but that the Official Board, or the Session, or whatever the governing, policy-making body of the local church may be, should care for the program of religious education, unifying the preaching service, worship, counseling, fellowship, activities of all kinds, the library, leadership, as well as the so-called instructional processes into a single impact on behalf of education in the local group.

"Of course this is the ideal and should be worked for assiduously. But it will be a long time before the local churches will ever be able to adapt themselves and their procedures to this ideal. Meanwhile we should do all we can to implement creative educational procedures in local situations.

"We have been a long time getting this way, and in all human probability we will be a long time changing to better procedures. This is not said to discourage anyone, but to bear testimony to the right of the local group to give expression to its freedom of initiative and experimentation. The doctrinaire may conclude that the old type of organizational procedure should be immediately discarded. This may be best in local situations, but not for the churches as a whole. The old conundrum—'When is a school not a school?' and its glib answer 'When it is a Sunday School,' may be true, but local churches have the right to maintain such non-schools if they desire. Our schools as heretofore organized have not been fully effective, we know.

"Consider the situation of the early church. Jesus did not organize any church. He spoke of the Church, but he was thinking of its fellowship and not of its plan of organization. In fact the word organization does not occur in the New Testament. We know that the early church arose out of persecution and carried over the

procedures of the Jewish Synagogue. This type of local worship group arose during the Babylonian Captivity and violates the provision for central worship as provided by the Jerusalem Temple. These synagogues had all the functions of the typical religious institution except sacrifice, which still continued at the central place of worship in Jerusalem. They administered justice, provided for education, elicited testimony, directed worship, and the like. Usually the minimum group consisted of 120 persons.

"Perhaps we ought not to leave this matter till we say a word about the general church organization. It too has undergone change with the passing centuries. Perhaps at first the church recognized the primacy of Peter, the Apostle; some, however, contend that this recognition was preceded by the gradual development of the monarchical episcopate. With the Protestant Reformation came the rise of the great national churches, such as the Lutheran in Germany, the Reformed, and the Church of England. As America was discovered and began to be colonized, a new idea became regnant, the development of powerful denominations through free association. Prior to this time, however, the principle of the Reformation—'The religion of the prince is the religion of the people,' was being modified by the non-conformist groups. Then came the Federal Movement, culminating in America in the Federal Council of Churches of Christ in America. Most recently we have the movement to merge or unite denominations, as an outgrowth of the feeling that denominationalism is the scandal of Christianity or as a method of practical administration. The Ecumenical Movement launched in May, 1938, holds vast possibilities for church union. There will no doubt be many such unions in America as the union of the three branches of Methodism before the final day of Christian union comes. What the future holds for the churches, no one is wise enough to foresee. But in any event we see that the Churches have exercised their democratic right of free initiative in organization, and the probability is that they will con-

tinue to do so for a long time to come. Let us hope so.

"To undertake therefore to standardize the organization of religious education is futile, and properly so, because experimentation is of the very nature of Christianity and freedom to initiate is of its very life.

"Creatively speaking, organization is a worthy aid or valuable means of achieving religious education, which should be locally free and indigenous. Organization was made for religious education and not the reverse. Supervision should become increasingly creative, or the Churches will outlaw it. It can become so."

After this impromptu talk on organization Dr. Martin moved and Miss Terhune seconded the motion that the Official Board of the First Church be made the Religious Education Committee of the church. This motion was unanimously adopted, and thus was forged another link in the chain making the whole church responsible for the religious education program.



## CHAPTER V

### *Miss Terhune Wins*

IT WAS NOW the middle of September. For practically two months the Intermediate Department had been functioning as the Intermediate Department of First Church. The teachers were identified with the Boy and Girl Scouts and the Camp Fire. They also attended the Intermediate Christian Endeavor and the Missionary Society. During the summer none of the group attended Summer School or Conference and none of them was engaged in the Reading and Correspondence Courses advocated by the denomination. There was growing dissatisfaction with the Closely Graded Lessons and something was likely to be done about it shortly when the new year began. Already the number of persons in the department had grown from fifteen to twenty-one and these liked to come, because as one of them said—"We never know what is going to happen in this group."

The Department Principal and teachers were scheduled to meet on Wednesday night and to discuss the matter of the materials, particularly the Bible, to be used during the next quarter. They would like to have said "the next year," but they had already learned that they could not intelligently plan for a year ahead what the felt needs of the group might be. They recognized that it was their privilege as teachers to motivate the group to feel needs which otherwise they would never give expression to.

When the group met following the church supper, all who had attended the supper came to the meeting.



Dr. Schmidt presided and after expressing the satisfaction he felt over the fine way in which the whole church was cooperating with Dr. Sherron and responding to the program, he introduced him to speak on any subject he might desire.

"I had in mind to talk to the Intermediate Principal and teachers about the place of materials in religious education," he said, "and unless there is objection I will talk on this subject to the entire group, limiting my remarks largely to the place of the Bible in religious education," he added. Dr. Schmidt assured him not only that there was no objection on the part of those present to have him proceed after this fashion, but rather that the whole group would be especially interested in having him present this theme. Having been thus assured, Dr. Sherron began by saying that there could be no fixed set of materials which they who wished to be religiously educated would have to master. Any body of knowledge—experience charged with meaning is knowledge—is valuable so far as it throws light on a problem or issue under consideration and only in so far as it does. There is nothing sacred about knowledge, he insisted, not even about the Bible.

"But while I shall limit my discussion largely to the Bible, please do not think I would rate it down. It has long been the chief text-book of the Protestant world. Accordingly we had best consider it at this time. Let me hasten to add that it must not be used as the sole religious source for religious education, for creative teaching-learning requires insight and light from every source on any problem that may arise. In creative situations, all the facts must be faced and after the choosing of a tentative outcome, which for the learners in such a group then becomes an objective, there must be experimentation with specific projects or programs of action to test its validity," he insisted.

"It is useless," he said in substance, "so far as character building is concerned to pronounce encomiums or panegyrics on the beauty and truth of the Bible, unless it is used in the solving of the life problems of living

persons. There is no doubt that the Bible has been influential in molding the characters of persons in the past. There is also no doubt that the superstitious reverence in which the Book has been held in the past no longer influences the attitudes of those of the present day. Some one has said that our grandfathers believed the Scriptures and read them avidly and that our fathers read them and believed not, while we ourselves do not even read them. That is an overstatement undoubtedly. There are still millions for whom the Bible is the bread of life to the soul. There is also a growing company of those who appreciate the Bible as the record of man's (particularly Hebrew, Greek, and Roman) experience of God and who find in its pages uplift and inspiration for living as well as insight into their life's problems.

"Is the Bible God's Word? This is a fair question. We must answer it fairly. The answer is, undoubtedly. It contains God's Word as those men and women of each age successively understood and interpreted it. And so also the Tripitaka or Three Baskets of the Buddhists contain God's Word, as well as the Classics of the Confucianists, the Vedas of the Hindus, the Agamas of the Jains, the Koran of the Mohammedans, the Ko-ji-ki and the Nihon-gi of the Shintoists, the Granth of the Sikhs, the Tao-Teh-King of Taoists, and the Avesta of the Zoroastrians. These too are records of the experiences of men in their sincere efforts to find and understand God. These sacred writings contain God's Word as the founding fathers of these faiths understood it. The sooner we recognize this the better, and we should act upon it. Professor D. J. Fleming of Union Seminary in New York City has stood for this idea for a decade. In two notable books—*Attitudes Toward Other Faiths* and *Ways of Sharing with Other Faiths*—he has been very specific in his suggestions. A later book, published in 1935—*Ethical Issues Confronting World Christians*, maintains the same attitude. Professor Fleming was for ten years a teacher in Forman Christian College in La-

hore, India, before becoming Professor of Missions at Union.

"A colleague of Professor Fleming, Professor R. E. Hume, Professor of the History of Religions in Union, has the same idea. Professor Hume served as missionary of the American Board in India for seven years before coming to Union in 1914, where he has taught for twenty-four years. His first book, *The World's Living Religions*, was factual. It is an encyclopedia in small compass of the world's surviving religions, minus paganism. His latest book is more practical. Its title is suggestive—*Treasure House of the World's Living Religions* in which he undertakes to collect the best out of the sacred writings of the world's living religions. His worship service at the end, made up of readings from all the world's Bibles, is hauntingly suggestive.

"For one who would understand the unique and convincing value of the Bible in directing modern living and in solving present-day life problems three other books will be found of exceptional value. They were all published by Macmillan in 1924 and are as follows:

Harry Emerson Fosdick—*The Modern Use of the Bible*

Muriel Streibert—*Youth and the Bible*

Adelaide T. Case—*Liberal Christianity and Religious Education*.

And I would add a recent book by W. C. Bower entitled *The Living Bible*.

"Long ago, Paul in his Mars' Hill discourse held the same general idea. The Laymen's Appraisal Committee aptly phrases the same attitude in this language in discussing the aim of Christian missions:

"To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to His spirit in the life of the world.'

"This same report in speaking of the attitude Christians should assume toward the non-Christian faiths says:

"The mission of today should make a positive effort,

first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are. It is not what is weak or corrupt, but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity has to say. The Christian will therefore regard himself as a co-worker with the *forces within each such religious system which are making for righteousness.*

"This is the much discussed doctrine of sharing, which is both condemned and lauded in our day—because it is not fully understood. Those who advocate sharing as the effective approach to the adherents of the non-Christian faiths are not acting primarily with insinuating tact. Their conviction rests on two valid presuppositions generally shared by all liberal Christians. First, that all men have been sincere seekers after God, and that this quest has not been without its reward in the discovery of His attitudes toward humanity. And secondly, that God is always and to all men endeavoring to make Himself known, and that as a consequence we have the several living religious systems as concrete evidence that God has spoken to these earnest seekers, who have interpreted His voice to them as best they could in the several Bibles of mankind. There is also a third conclusion, held by not a few Christians, though some dissent—that the essential teaching of each of these living religions is embodied in the Christian system and expressed more satisfactorily therein and that through the process of appreciative sharing the non-Christian will see this and happily embrace the Christian way of life as the most satisfying of the spiritual aspirations so far known.

"There can be no doubt therefore that our Christian Bible is in this sense the Word of God. The men who recorded that Word heard His voice imperfectly. They mistook the mores of the times for the will of the Divine (*I Samuel* 15:3) as men are prone to do even today. On this point compare Pearl Buck's *Fighting Angel*. These ancients did not hesitate to ascribe the concep-



tions of a later age to great spiritual leaders of a former day (making Moses the author of the Pentateuch, John of the Fourth Gospel, and Paul of *I* and *II Timothy*) thus securing prestige and authority for their expressions. They even contradicted one another in their interpretations of God's procedures with men (*I Chronicles* 21:1 and *II Samuel* 24:1). They made statements geographically incorrect (*Mark* 7:31) and repeated whole sections unwittingly (*Psalms* 14 and *Psalms* 53; *Psalms* 40:13-17 and *Psalms* 70; *Psalms* 57: 7-11 with *Psalms* 60:5-12 as *Psalms* 108). But they were sincere; they needed help and insight, and they got it. We read the record of their experiences and we understand that God is among men to enlighten their consciences today even as He was millennia ago.

"Is the Bible inspired? Is it a work of divine revelation? Let me say here that revelation is God endeavoring to make Himself known to man, while inspiration is man's ability to respond to the divine revelation. There is nothing mysterious about these doctrines. They are facts in human experience. The belief in God and in man as His spiritual creature necessitates that God should endeavor to express Himself to His offspring. Revelation is therefore normal, natural, inevitable. But it is just as normal, just as natural, just as inevitable that one man should exceed another or at least differ from him in the ability to understand and interpret the divine revelation. Races too differ in this ability. That is why we have the several sacred writings, among which we rate those of the Hebrews, embodied in our Bible, highest. That is why we have sacred writings at all, for if all men were capable equally of the mystical understanding of God, there would be no need that other men should record their experiences of Him for the spiritual leadership and guidance of their brothers.

"Luke and Paul are our great helpers in arriving at tenable views of the process by which revelation and inspiration become functionally helpful in the life of



men. Luke says—‘Forasmuch as many have taken in hand [Matthew, Mark, John, Peter, Paul, Jude, and others now lost to us], to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou has been instructed’ (*Luke* 1:1-4); and referring in his *Acts of the Apostles* to his gospel record (*Acts* 1:1), Luke again says, ‘The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach.’ A man who knew the record in a natural, normal way writes out of his experience to a friend that he too might be fully informed. That is the holy Scripture. That is inspired authorship. Patient scholarship, painstaking research, is inspired. How great is our debt to the Lukes of the world!

“And then in the writing of Timothy we are told that the real evidence of inspiration is found in certain pragmatic tests—in that it is ‘profitable for doctrine, for reproof, for correction, for instruction in righteousness’ (*II Timothy* 3:16). That is to say, things may be in the Bible without being the work of inspiration and we can recognize any scripture to be inspired if it is valuable for the four purposes mentioned above.

“Indeed Paul himself, the writer of more books in our New Testament than any other man, plainly states that not all he wrote was inspired. He was as aware as any man of God’s mystical presence and the verdict of the Christian centuries is that he understood God in a unique and helpful way. But at times he was not clear as to the divine will (*I Corinthians* 7:25). On another occasion he was caught up of the Spirit and had experiences which he did not consider it profitable to relate (*II Corinthians* 12:1-4). The inspired writer uses his best judgment in deciding what to record. This too is inspired authorship.

"It would perhaps be better to say, therefore, that the men of the Bible were inspired and that their record is to us a constant source of inspiration. God spoke to them and they interpreted as they understood. We exercise our judgment as to the genuineness of their inspiration or as to its degree, in the importance we attach to their record in living our lives unto God. This view of the Bible, which Paul specifically expressed and Jesus clearly implied in His practice, and in His words when He said, 'It hath been said by them of old time to you, but I say . . . , ' makes it possible for Christians to believe in the progressive revelation of God's plans and purposes, as men's experiences enlarge. It also removes the defensive, apologetic attitude which so many devout Christians have felt constrained to adopt. We do not need to apologize for Christian truth. We should proclaim it.

"We say that our Bible is a unity. This is true in the sense that in its every book we can recognize the spirit of God endeavoring to make His will and mind and purpose known, but not in the sense that it is all on the same plane of moral and spiritual excellence. There is but one *Twenty-Third Psalm* but one *Sermon on the Mount*, but one *Thirteenth of First Corinthians*. There is but one *Parable of the Prodigal Son*, but one *Twenty-Fifth of Matthew*, nor does the rest of the Bible reflect the high ethical and spiritual quality of these golden passages. Indeed the whole underlying philosophy of the Old Testament is different from that of the New. The Old Testament is based on the view that righteousness pays dividends in worldly prosperity. This is the problem of Job, which a later redactor well-nigh spoiled for us by appending to the wonderful drama the orthodox outcome expected in that day as given in *Job* 42:10-15. But the New Testament represents righteousness as its own reward and provides for the sacrifice of life itself in the effort to promote it. And yet throughout the entire record of both Testaments,

it is the same divine Being speaking to men and anxious to communicate to them constantly growing conceptions of His own loving devotion and of the moral order of the universe.

“In what, then, does the authority of the Bible consist and of what use is it to modern men? Do we need a new Bible—a synthetic collection, for example, of the best religious teachings of all the world’s religions, as H. G. Wells and others urge? What chance has Bahaism to satisfy the deep spiritual needs of man? Or Christian Science? Or New Thought? Or the Christion Culture Movement? Or Unity?

“The Bible does have authority in men’s lives—in my life, in your life. But this authority is not superimposed. The Bible is our help, our aid, our assistant in spiritual living—not a record that binds the spirit. There is no authority that can bind the spirit of man. God has made him free. But when, in searching the Scriptures, we find principles for life’s spiritual guidance which we understand to be, and identify with, the will of God for man, we know that the Bible has authority. Therefore, as sincere seekers after God’s will, we are obligated to know the Bible. We are not free to ignore so potent a source of spiritual insight.

“We do not need any additions to our Bible (unless we should discover further authentic experiences of these men with God), nor any synthesis of the several sacred writings—not that the Bible as at present constituted gives all the spiritual insight that men may need, but that the Holy Spirit will interpret the record we have in ever-enlarging appreciations, meanings, and values, so that the Bible is sufficient for our spiritual nurture. Of course, if we do not believe that God is in intimate and constant communication with His children in the mystical experiences of men, if we believe that He has no further message for us, then perhaps like Mr. Wells we might set out on a quest deliberately to make a written record that should represent our loftiest

aspirations. But in view of the spiritual illumination and enlargement of man through communion with God, the futility of such procedure seems evident. For the questing Christian the canon of Scripture, including the Apocrypha, would appear to be ample.

"But just as there is a Bible according to each Christian, so there is a canon of the Scriptures according to each one. This is of course the Protestant view, according to which we are free, not bound by any book, translation, or interpretation. It is Protestantism's glory and also its danger—the danger that we will rest content in our sense of freedom and not make the great store-houses of truth and inspiration contained in the canon of Scripture and in the Apocryphal books, in the writings of the Church Fathers and of our contemporary religious leaders, our very own by diligent study, patient research, and reflective meditation. Our very freedom will prove to be our undoing on any other basis. God speaks to us even as He spoke to our fathers; yes, He speaks to us through their experiences. The canon of Scripture is closed, but not the voice of God. He continues to 'broadcast' spiritual messages to the spiritually alert among men, and he who has ears attuned to comprehend may hear those messages.

"This view of the Bible, it seems to me, dignifies it and dignifies man at the same time. This view brings the Bible into the service of life and challenges man to make it the efficient ally of his spiritual life. Any man, accordingly, who can see a deeper spiritual meaning in the Bible than men have seen before is a benefactor of his kind and a prophet of God. John Robinson was such a man—with his conviction of new light to burst from the Scriptures! Horace Bushnell was such a man—with his insistence on the spirituality of life! Phillips Brooks was such a man—with his clarion annunciation of God as caring for every man! Wesley was such a man—with his demand that the life must be wholly surrendered to God! Knox was such a man—with his proclamation of



the independence of the church from the domination of the civil state! How Germany needs such a man as Knox today! Paul was such a man—with his doctrine of the liberal spirit questing for God and unbound by the shackles of the law which had served effectively as school master in the conquest of the spiritual life! To Paul there are no fetters for the soul. Jesus did not hesitate to set aside the Scriptures. 'Ye have heard that it hath been said by them of old time—but I say unto you.' This attitude incensed the ecclesiastics of His day, even as it does the doctrinaires of our day. Jesus believed in the Bible. He quoted it on the Cross and urged men to search its pages as testifying of Himself. But He did not propose to bind men slavishly to its ideas. He believed that the Bible was made for man, not man for the Bible. Paul faithfully taught his Master's doctrine of the emancipated soul. But such spiritual freedom carries with it a terrible obligation—the obligation to know the written word and to react toward it intelligently, prayerfully, voluntarily, actively in living. Where it leads, we must follow.

"Is the Bible God's Word? By all means. The men whose experiences of God it records were conscious of their direct apprehension of the Divine. To them, in terms of their experience and in the light of their world-view, the Bible was God's Word. And it has been God's Word to succeeding generations, in so far as its message spoke to their hearts and energized their wills. In this vitally real sense, it is God's Word today to us and will continue to be to men and women yet to live. And it is God's Word in a deeper sense yet—in that it contains the revelation of Jesus, God's real Word to a groping world—proclaiming to humanity the unique worth of personality when universally conceived. Our enlarging understanding of that Word constitutes the heart of the 'Bible According to You' and to me.

"After all, the vital issue for the religious educator is: What use can we make of the Bible in religious teach-



ing? With the devotional reading of the Bible, with its doctrinal study, with higher criticism and the like, the religious educator is not primarily concerned. He is willing for everyone to use the Bible in any way he may desire. He is anxious to discover its value for understanding the problems and issues of life and for organizing programs of living consistent therewith—to use it creatively in the educational process. He will certainly not go to the Bible for science, for history, for sociology, for physiology, for anatomy, nor for psychology. He will go to it for its witness by certain persons to the eternal verities of the ethical and spiritual life. To him teaching is the utilization of interest in acquiring insights into life and the organization of these insights into programs of living. To him learning is not the acquisition of facts, but the by-product of interest leading not primarily to knowledge, but most certainly to understanding, to real wisdom. To him education is not a task, but a quest. Wherever any problem or life-issue arises in the field of experience of his fellow learners he will cite them to sources of insight and guidance of whatever character may be available—to books, to living persons, to their own past, and particularly to the Bible. It will be for him the chief source of spiritual insight and understanding. It will increasingly become so to them. It will not be used by him or them as a fetish, but as an aid, a guide, a source of light and inspiration, and of fruitful living. It will be not a restriction on life, but rather will it lead to the redirection of life into ever-widening paths of abundant living, and this means it will be genuinely creative. The source material for life, therefore, of primary significance, out-ranking all other sources for the religious educator, is our Bible. It has made life anew in every generation and will continue to do so, provided it is creatively used, provided its spirit rather than its letter possesses men's hearts and directs their lives.

“My time is gone,” he concluded, “but perhaps the principles underlying our theme have been set forth. Certainly the Bible is to be used to throw its light on

any problem we may be considering. I suggest that this group say to the Intermediate leaders that it approves making experience the basis of the curriculum and urges them to encourage the growing persons or students in that department to take this approach in making their own curriculum, beginning next October."

This recommendation was unanimously approved and the group adjourned. Dr. Sherron walked home with Miss Terhune. The night was balmy, and they were at her home too early. Dr. Sherron accepted her invitation to come in and, as they sat in the parlor, he thought he had never seen her look so lovely before. She wanted to talk about the proposed course of study for the Intermediate Department, but he had other matters on his mind.

"Can't you see, Miss Terhune—Emily," he cried, "that I am not interested in the topic you want to discuss at all? I—I want to talk about you," he protested.

Then he drew her to him and poured out his heart to her.

"I love you," he said. "I love you passionately."

"And I love you too," she replied.

As midnight drew on Dr. Sherron went to the hotel but not before he had secured her promise to be his wife and had set the date for the wedding on December 25, Christmas Day.

Dr. Sherron was never happier in all his experience nor was Emily.

## CHAPTER VI

### *The Intermediate Department Makes a Curriculum*

IT WAS PROMOTION SUNDAY in the Church School of First Church, and all was bustle and confusion when Dr. Sherron and Dr. Martin appeared on the scene fifteen minutes ahead of time. All the teachers of the department together with their Principal were on hand. Nine pupils were being promoted from the Junior Department bringing the total enrollment of the Intermediate Department up to thirty, fifteen boys and the same number of girls.

After the brief devotional service of the department conducted by Dr. Martin, Dr. Sherron took charge and asked the group what course of study they preferred.

"We don't want the Closely Graded, the Group Graded, or the Uniform Lessons," said Mary Jones, spokesman for the group.

"How do you know?" asked Dr. Sherron.

"Well, we don't," replied Mary, "for we have tried them all at one time or another."

"The Closely Graded Lessons," said Dr. Sherron, "provide a separate course for each year. Course VII begins for three quarters with the 'Religion in Everyday Life,' whereas the fourth quarter treats 'Touring Together Through Bible Lands.' Course VIII is designed for those of us who are thirteen years of age and deals with 'The Making of a Better World,' and for the four-

teen year olds we have Course IX, 'The Life and Teachings of Jesus.'

"The Group Graded Lessons," he continued, "for the same period consist of two lessons on 'We Need One Another,' four lessons on 'How God Makes Himself Known to Us,' four lessons on 'Making the Best Use of the Bible,' three lessons on 'Christmas Gifts of Friendship,' eight lessons on 'Stories of Early Christians,' four lessons on 'Trying Out What Jesus Taught,' four lessons on 'Symbols of Loyalty,' four lessons on 'Living at Our Best,' three lessons on 'My Friends and I,' two lessons on 'Friendship with God,' two lessons on 'How Our Church Meets Human Needs,' two lessons on 'The Christian and His Country,' six lessons on 'My Father's World and Mine,' and five lessons on 'Understanding Ourselves and Others.'

"The Uniform Lessons for the same year," he continued, "treat in thirteen lessons 'The Ten Commandments and the Teachings of Jesus,' in thirteen lessons 'Life and Work of Peter,' in the same number of lessons 'Life and Message of Paul' and 'Lessons from Israel's Leaders—Solomon to Isaiah.' "

"But," said Mary, "We don't want to consider any of these courses. Do we have to?"

"No," replied Dr. Sherron, "but you will lose a great deal not to take one of these courses. Our denominational literature is written on the presumption that you will study one of these. You will miss the valuable help of this literature in case you do not take one of these courses," he said.

"What we want to study," drawled out Mary, "is 'In What Work Shall I Invest My Life?'"

"All right," replied Dr. Sherron, "are you all agreed?"

They nodded assent.

It was time now for Dr. Sherron to speak. "Are there not other topics you would like to consider?" he inquired.

"Not if we may have this one," chorused several voices at once.



"All right," said Dr. Sherron, "your topic is to be 'In What Work Shall I Invest My Life?' but where will you get books that will help you and how will you proceed to study them?"

"We want first of all to raise certain issues and ask certain questions to be answered," they answered. "And then we want you to tell us what to do."

"What issues shall we raise or what questions ask in regard to this topic?" inquired Dr. Sherron.

"Write them on the board for us," said Miss Terhune.

"That is good," said Dr. Sherron. "Now who will be first?" he continued as he went to the board prepared to write.

"I will suggest one," said Mary. "It has puzzled me a great deal," she added. "It is this—'Will the work I plan to do develop my life according to the four-fold plan of Jesus' life—mentally, physically, spiritually, and socially?'"

"That is a good starter," said Dr. Sherron. "Now who will be next?"

"How would this do?" queried Miss Terhune. "Is it the work God would have me do?"

"Fine," replied Dr. Sherron, "but it occurs to me that these two questions have to do with criteria and that we should call the first issue—'What criteria should my life work satisfy?'"

All agreed with him and he then erased the questions given by Mary Jones and Miss Terhune from the board and in their stead wrote—"What criteria should govern me in choosing a life work?" Then two other questions were added as follows: "What difficulties do we face in choosing a life work?" and "What type of service should we keep in mind?"

"You have asked me to outline a procedure for you," continued Dr. Sherron. "I suggest that next time we be prepared to give the experiences we may have had in respect to this topic."

"They can't be many," said Mary, "because we are so young. But we have helped some around the house and can tell about that, I suppose," she thoughtfully



added. "Won't you please make us a speech and in it tell us the rest of the procedure you would recommend?"

"All right," said Dr. Sherron, "I will do it, but I really ought to have more time to prepare."

"You have had experience. Talk to us out of that experience and tell us about it," Mary insisted.

"I will first of all discuss—What Is Creative Teaching?" Dr. Sherron began, "and I should say that I regard creative teaching as a cooperative enterprise. I can't do it alone and certainly no one of you can. All persons involved are learners in the process, each of you, including your six teachers and your principal. Each teacher is in the group to contribute out of his or her experience, but the initiators and active agents in the situation are the students or growing persons, as you have amply demonstrated today.

"Does this debase teaching?" he asked and then he answered, "No. It rather tends to exalt teaching; that is, if the purpose of teaching is to lead to understanding and to intelligent choice and if the goal of teaching is character rather than the acquisition of knowledge. Creative teaching," he continued, "rests on the fundamental assumption that learning is best achieved under conditions of freedom, of sharing, and of responsible participation on the part of students or growing persons. Teaching, in other words, is not 'getting people told' but stimulating growing persons to arrive at intelligent understandings of their problems. Not all who are in a creative teaching-learning situation will arrive at the same conclusions. Some will come forth with one view and some with another, but all who are in such a situation will come out of it with understanding attitudes. Creative teaching does not impose conclusions on growing persons but it does equip them for intelligent selection of outcomes. I have said these things before but I think they will bear repetition.

"In a certain town a group of youngsters from sixteen to twenty had become distinctly anti-social and anti-religious. Windows in public buildings were chal-

lenging opportunities for destruction and other deprecations were in abundant evidence. Not only did these boys not attend religious services, but they were outspoken in their opposition to the church.

"An adult friend who understood the innate desire for initiative on the part of youth casually met the leader of this gang of some twenty-two young fellows and fell to talking with him about what these fellows could do for themselves and the community. It was agreed on parting that that evening this leader and two or three others would come to the home of the adult friend to talk things over. Promptly at eight that night the whole gang appeared. It was warm weather, the porch was ample, and so there was no embarrassment.

"It was finally decided to organize a club to which was given the secret name Y.C.C. The club would have its own headquarters in a vacant store, and each member would bring some article of furniture. There would be formal meetings on Wednesday evenings and Sunday mornings, and informal gatherings at headquarters all the time. The headquarters must never be locked. 'No, Sir, we will not study any quarterly or books. We want to talk over our problems on Sunday mornings, but we are not going to be a Sunday School class,' they assured their adult friend, who was chosen as leader and counselor.

"A committee was appointed on headquarters. It was decided to spend the first Sunday morning—this was Thursday, I think—in talking over problems. A committee on constitution and by-laws was also appointed.

"By Sunday morning the building had been 'leased' and furnished—such furniture, but it was real personal property and who cared if it did not harmonize? Sunday morning the committee on constitution and by-laws reported. The discussion of their report occupied all the time before the preaching hour in the church. Not a boy went to church, but since the adult leader was a member, the group adjourned promptly at 10:45 so that he could go.

"The constitution provided that the purpose of the

group should be to develop the social, recreational, and citizenship interests of the members and that no boy could belong who lived more than a mile and a half from the town. The by-laws provided that a 'feed' should be held each Wednesday night, the 'entertainers' to provide the 'banquet' expense, that there should be a baseball team with daily afternoon practice and a Saturday match game, a monthly social when sisters, mothers, dads, and others would be invited, and at least one general picnic during the summer. The first 'feed' night was then set as the time to consider the problem of the next Sunday's discussion.

"Wednesday night soon came and the whole gang was there. Two other adults were also brought to the meeting—understanding friends of boys—and they were elected to honorary membership after amendment of the constitution had been effected to permit it. It was decided to discuss next Sunday—Shall we play cards in our headquarters? Other questions later to be discussed were, Can we afford to dance? How should we treat girls? What is our relation to our dads? Have we any duties as citizens? What can we do for the town? Is drinking wrong? How should we use the Bible? How should we spend Sunday?

"The baseball team was meanwhile losing consistently. It had no satisfactory pitcher, but a good one lived two miles from town and he was anxious to join. Here was a real test. Should they allow him to play and say nothing about it? Should they change the constitution to admit him? The discussion was warm and earnest. It was decided to stand by the constitution and lose games. Something was happening to the lives of these boys.

"The adult leader and honorary members associated with the boys on a natural basis in the headquarters, at games, and in every possible situation. Nothing was said about the church. But one Sunday morning late in the fall, it was decided to discuss next time whether the group would become a regular Sunday School class. After discussion it was voted to apply for membership,

if they could be a discussion group and not study a quarterly or book, and if they could meet at headquarters as before. The Superintendent was glad to receive them. Some six months later the boys decided they wanted to discuss their relation to the church. It was done the next Sunday and they decided they would a week from then go to church in a body if their adult members would accompany them. The minister was happy and prepared a sermon on 'Young Christians' a real appreciation for youth in relation to the Kingdom. It was a red letter day. Church attendance became regular after that.

"A year was gone and a mighty transformation had occurred. These boys were in Sunday School. They attended church. They ceased to destroy public property. Their high school records were improved. They felt a pride in their community. Their life-ideals were perceptibly lifted. There had been no preaching, no Sunday School teaching of the orthodox type. Every problem had not only been discussed, but intelligently discussed, by which is meant that they sought understanding by talking with their elders and reading books and articles. There was a Bible in the club library at headquarters, and it was frequently appealed to, but only as any other book would be used on occasion.

"This was in 1916. These boys are now men of families: for the most part, college and professional school graduates. Several of them went to the World War. One of them has 'gone West.' One is a preacher, one a professional chemist, two are lawyers, two are dentists, one is a lumber man. Three have not turned out very well. The Y.C.C. has long since ceased to be. It had served its day and should have ceased to be. There is no need to perpetuate an organization beyond the time of its usefulness. Organization exists to promote life, and not to standardize it. When will religious educators learn this?

"What technique may be used? It is clear that the



Herbartian technique will not wholly apply in creative teaching. This technique has become solidified around five steps as follows:

Preparation—of an assignment.

Presentation—through teacher prodding or other method.

Assimilation—through the apperceptive approach.

Generalization—the discovery of certain principles for conduct.

Application—seeing how these principles can be used in living.

“This technique so characteristic of present-day teaching, much of it effective despite the faults inherent in the approach, is suited to a teacher-controlled situation. There it works admirably, and particularly in religious education. But when the learner becomes the initiating agent in the situation and his actual experience is expressed in a problem to be solved or an issue to be understood and programized, this technique becomes woefully inadequate and unsuited.

“At this point caution must be given against the identification of any technique with the creative approach. There is no creative technique, though the creative approach involves certain elements, ingredients, procedures, points, steps. This we readily grant and again caution against permitting these steps to become solidified into a stereotyped process. The technique which I set forth is not a blue-print, but rather an engineer’s table of proceedings. As such, and even then with fear and trembling, I set it forth in illustrated form.

“All that I have said before relative to the term ‘creative’ and its use with due regard to its significance and implications applies here with reference to ‘experience.’ To make experience the basis of the curricular approach is to be thoroughly modern and up-to-date, I recently said. Far better, however, would it be to rely on the Herbartian technique and undertake the mastery of materials through the transmissive approach than to go at the matter of creative teaching in a ‘half-baked’ way. Experience, let us say for purposes of clarification, in-



cludes not only interest, but conduct and activity as well. An experience is an event to which we give attention, and does not connote a mere train of 'happenstances.' What we need is an approach that will be adaptable and tend to further a curriculum based on such experiences.

"We undertake now to supply that need under fourteen points, elements, procedures. Necessarily these will be given in numerical order, but this does not mean that the teaching process in any given situation will advance logically or numerically from the one step to the other. In fact, except for special emphasis, it is not proper to think separately of these items as steps, but as constituent elements or indivisible parts of an integrated whole.

"1. REALIZING THE PROBLEM. Techniques for discovering the problems of experience are basic, but cannot be discussed here. These techniques will bring the group to see their problem as of real, vital, vibrant importance to them. It is well also to concretize the problem in a definite situation. It is not sufficient to resolve to study the race problem out of a concrete situation. The problem must grow out of a definite experience.

"For example, a Southern college entertained the Student Volunteers of the colleges of the state. Negro volunteers came. They sat indiscriminately in the chapel, attended public receptions, in one instance were kept over night in a white professor's home and were served their morning meal alone in his breakfast room. Result: some students and professors left the audience before the first program of the session began. Some citizens planned a public indignation meeting and an appeal to the public press. The Sunday School class composed of seniors studied the race question for six weeks and brought matters to a head in a great public forum service on a Sunday evening. But every college class, every other Sunday School class, every bull session of the campus had for six weeks discussed the issues in-

volved, with much heat, but little light.

"In any event, here was a problem realized and concretized—meeting the first condition of an experience-centered curriculum.

"2. DEFINING THE ISSUES INVOLVED. John Stuart Mill said that half of our questions would be solved by an agreement as to the terms. Even then we would have vital differences respecting many matters. The issues of the situation should, therefore, be defined. This does not mean that, as investigation proceeds, the issues may not be modified. But tentatively at least, in the handling of any problem the issues should be listed. In the problem above stated, the issues were these: Should negroes and whites attend public meetings, sitting indiscriminately and taking part naturally in the group proceedings? If this is not approved as a general procedure, are there any circumstances under which it would seem proper? Should the races ever attend public social functions together? Should a white man ever entertain a negro in his home? Do these matters have special concern for college students?

"The issues of every problem should be defined somewhat after this fashion, not with finality, but tentatively.

"3. SEARCHING THE GROUP'S EXPERIENCES. Early in the resolution of the problem, the group experiences involving the issues will be pooled. The wider and more varied the experiences of the group, the more insight they will throw on the problem. In the college senior group, which we are using as illustrating our procedure, persons from several states were present—five Southern states, Delaware, New York, Indiana, Cuba, and Canada. The folkways of these several sections in handling racial problems were wonderfully illuminating. The mere statement of personal experience gave a new content to tolerance.

"4. SEARCHING THE RACIAL EXPERIENCE. (At this point we break new ground. The three points already considered require personal thought and now we must see what others have thought.) Mankind has a long line of recorded attitudes to any problem. My own ex-

perience is too limited and circumscribed to serve as a final basis of determining or implementing my conduct. The same is true of any group, varied and rich though its experiences have been. What does the past teach us? Respecting our particular problem, these questions were raised and answers sought: Is the race question peculiar to our time? How did other ages meet this problem and what were the consequences? What is the basis of race? Is it in the blood? Or the climate? Is one race inherently superior to another? What stigma attaches to the negro in America because of his previous condition of servitude? Has the Bible any light for us on this issue?

"Each of these questions required patient and thorough study and added greatly to the group's understanding of the problem.

[Note: The Bible takes its place, as I said recently to a group here, in an experience-centered curriculum along with the other records of human experience. Since it gives us many of the best instances of man's experience of God, it takes on a new value in the experience-centered curriculum, in which it illuminates our present problem, but is not approached as a body of knowledge to which present experience should be made to conform. It thus serves life without circumscribing it.]

"5. ANALYZING THE SITUATION. When the facts are in, facts arising both out of personal and out of racial experience, the group is then prepared to analyze the situation into its component factors. Tentatively this was done in defining the issues, but now the problem is viewed in its total relational aspects. It has grown with investigation. It should here be added that the sources of experience consulted as provided above will answer most of the issues raised at the beginning. The race problem thus comes to have consequences for the home, for the school, for industry, for the church, for politics both national and international, for our social and leisure interests, as well as for us personally or for our particular group. Careful analysis led the group to

sense and understand all these factors.

"6. ANALYZING THE RESPONSE FOR OUTCOMES. We want our investigation to yield us not only intellectual understanding, but moral and spiritual insight. This can only be achieved by considering all the possible outcomes. Keen insight, reflective thinking, discriminating judgment based on facts, are required at this point. If the issue is so drawn that the values involved in the several outcomes are practically equivalent or at least in the beginning appear to be equivalent, we have a situation that promises tremendous dividends for learning.

"Our group, in studying the race problem, considered the outcomes from the standpoint of their college, their college mates, their homes, the nation, the college community, their sister colleges, the negroes, the church, themselves. At times their heads were in the clouds, but the teacher always tried to keep their feet on the ground.

" 'We are not settling this problem for all time,' he repeatedly had to remind them. 'We must arrive at a solution that challenges us with an immediate program,' he would urge. Some people want to solve a problem in idealistic terms. Religious education must be practical and realistic, or else transcendental and so valueless, or relatively valueless.

"7. IDENTIFYING THE POSSIBLE OUTCOMES. An experience may be new and fresh and original with the individual or the group, but in the long stream of human history it has no doubt been met and solved, now one way, now another, by various groups. The search of the racial experience reveals these several outcomes. The possible outcomes of the present situation should be identified in terms of the past and appropriate symbols attached to them. The race problem, for example, was solved in one way by the Israelites, in another by the Egyptians, in another by the Romans, in another by the New Englanders, in another by Southerners. This outcome is legal, this humanitarian, this fraternal, this pagan, this Christian. We are then ready for the next step.



"8. EVALUATING THE POSSIBLE OUTCOMES. Here is the learning process, so to speak, epitomized. Reflective thinking and critical judgment come into full play. The group has canvassed personal and racial experience for the outcomes of the problem and has given them their appropriate symbols and settings. Now they are to be drained of their meanings and values, their consequences are to be determined, and their relative worth decided. Differences of judgment will desirably arise. Reconciliation will be hopefully sought by an appeal to history. Oftentimes a re-examination of source materials will be necessary. The evaluating process should not be hastened. Slurring here deepens prejudice and substitutes opinionatedness for thinking—the defeat of true learning.

"9. CHOOSING AN OUTCOME. Let it not be assumed that the best outcome as the teacher sees it will be chosen as soon as it is stated and evaluated. Some member of the group will challenge the best as too idealistic. The teacher's judgment must, however, not force itself on the group. The choice must be free and voluntary. Sometimes it is necessary to inquire—What would Washington or Lincoln or Woodrow Wilson have done in this case? Or Mohammed? Or Confucius? Or Gautama the Buddha? Or Jesus? If the group decides on some outcome less than the best, let it be so. Have confidence in the ultimate readjustment through the subsequent steps of the process. Remember it is to be their choice. Personally I have never known a group ultimately to choose an outcome other than the best, but I always leave them free to make their own choice. After a choice is made, there are five tests which will reveal its power, rightness, or its rashness and impossibility.

"10. APPRECIATING THE CHOSEN OUTCOME. A chosen outcome is as precious in the eyes of the choosers as an invention to an inventor, as a newborn babe to its parents. Light from every source must be thrown on the choice to cause its affectional embrace. This is more than corroboration, though that is a part of it,



and an important one. Its beneficent consequences must be viewed and forecast from every point of view. Intellectual assent or corroboration is one thing. The affectional appreciation of a choice goes far deeper in eliciting the heart's devotion, a *sine qua non* of worthful learning.

"11. EXPERIMENTING WITH THE CHOSEN OUTCOME. The pragmatic test is the real test. Will this decision work? If not, we must begin all over again. If our choice was less than the best, it will perhaps be revealed at this point. Is our outcome designed to promote personality? Set up projects adapted to the choice, determined by the group, of course, and see how it comes out. Don't let the teaching process end in a vacuum of investigation and thought. Rigorously, fearlessly try it out.

"12. GENERALIZING THE CHOSEN OUTCOME. There is another test besides the promotion of personality which the chosen outcome must meet—the test of universality, the test of brotherhood, the test of service to all men everywhere and all the time. If we cannot thus generalize our chosen outcome, it is only a partial solution, only a half-way station along the highway of human progress. It may be this is all we can achieve at present. Then let us frankly admit the limitations of our choice and be open-minded for more light to burst upon our problem in the future. Practical statesmanship sometimes must accept the next best step for the immediate activity with its eyes fastened on the ultimate goal. There should, however, be no compromise of principles. The immediate step must be a real step in an on-going approach to the ultimate solution. The chosen outcome ought to work everywhere. Will it?

"13. HABITUATING THE CHOSEN OUTCOME. Habits are best formed in an atmosphere of appreciative and affectional interest. There is no guarantee that the repetition of an act lacking this spiritual sanction will become a habit. Children may be taken to church, but this does not guarantee the habit of church attendance

in their adult or adolescent years. Activity must be tinged with emotional desire if habituation therein is to be assured. The chosen outcome must be thus haloed and must become emotionally conditioned, so that the will responds joyfully to situations involving its intelligent elements.

"The question of the transfer of training is involved here. Psychology has certainly demonstrated that abstract character traits such as honesty, truthfulness, love, cannot be taught, and so such habits in one situation are not automatically transferred to another. We learn in specific situations and can transfer our learned habits only when certain conditions are met. These conditions are known to be: that there should be and are common elements in content and in procedure; that these common elements should be raised to consciousness; and that there should be desire to make the common characteristic or skill permanent in the conduct program. In reducing the chosen outcome to habit, therefore, it should be viewed in as many situations as possible.

"14. INTEGRATING THE CHOSEN OUTCOME. Scientific investigation, reflective thinking, critical judgment, purposeful choice are all necessary and valuable in the learning process. We cannot move forward in experience without the analytical processes these procedures involve. But we must synthesize our conclusions, we must integrate them into our total experience, we must relate them to our fundamental philosophy of life. We are in danger of becoming split personalities with compartmentalized areas of interests, attitudes, skills, and habits—Dr. Jekyls and Mr. Hydes—unless our chosen outcome in any particular situation takes its consistent place in the orderly household of the soul. Suppose our chosen outcome does not readily orientate itself into our life philosophy. Either our chosen outcome is faulty or our fundamental life assumptions need re-evaluation and adjustment. This synthesis, this orientation, this integration, is the crown of the teaching process. The group and each

member of the group must be brought face to face with these philosophical implications of the chosen outcome and must find unity and peace of mind. So does the experience of life build character and strengthen personality.

"In the forum session to which reference has been made, the whole problem presented by the attendance of negro Student Volunteers was reviewed and frankly discussed. At the end the leader raised this question: If we should be asked next year to entertain this group, would you favor inviting negroes to attend? A rising vote was taken and every student present rose to his feet in an affirmative response. A Christian college had received a genuine experience in religious education.

"The technique I suggest," he concluded, "is therefore:

1. Realize the problem.
2. Raise issues.
3. Search personal experience.
4. Search racial experience.
5. Analyze the situation for the factors involved.
6. Analyze the situation for possible outcomes.
7. Identify the possible outcomes.
8. Evaluate the possible outcomes.
9. Choose an outcome (it then becomes the objective so far as the learners are concerned).
10. Appreciate the chosen outcome.
11. Experiment with the chosen outcome.
12. Generalize the chosen outcome.
13. Reduce the chosen outcome to habit.
14. Integrate the outcome with the total life philosophy."

"My," said Mary Jones, "it will take us a long time to handle this matter by this technique. But what troubles me is where we will get the books to help us."

"Bring in next time any books you may have or may have heard about," replied Dr. Sherron.

Then Mary Jones moved and Thomas Smith seconded that they follow the procedure outlined by Dr. Sherron for consideration of the topic they had agreed upon.

The hour was gone and in a body they attended the worship service of First Church.

That night at Christian Endeavor the group decided to use as the theme of the next few Sunday nights "What opportunities do the several professions offer aspiring youth?" and to invite L. P. Jones, father of Mary Jones, to present advertising to them next Sunday night. Mr. Jones, it should be said, was engaged in advertising. The group also agreed to report at the next meeting any books that they might have or might have heard about. A committee of three was appointed to suggest the professions to be presented later.

That night Dr. Sherron walked home with Emily. It was past midnight when he slowly wended his way to the hotel which was home to him yet. They agreed that announcement should be made of their engagement in the next Sunday's paper. Her parents had already agreed to the betrothal. Dr. Sherron had also told Dr. Schmidt and Dr. Martin of it and they rejoiced with him.



## CHAPTER VII

### *Interest Grows. A Library Begins*

THERE WAS GREAT INTEREST manifest when the Intermediate Department met in its weekly session on the second Sunday in October. Each member was anxious to tell his own experience in helping others, and it was a great session. One girl had cared for the baby, another had washed dishes for her mother, a third had baked a cake all by herself. A boy had mowed the lawn, another had done the marketing for the family, and a third had fired the furnace all winter.

"But this sort of thing is not what I want this discussion to deal with," frankly declared Mary Jones.

"Mary is right," said Mr. F. C. Jacobs, who had been designated by Miss Emily Terhune to act as leader during the discussion period for this session. "What we want to do now is to list the source materials that will help us solve the three issues raised in regard to this problem of 'A Life Work,' " he said. "These issues are—

1. What criteria should govern me in choosing a life work?
2. What difficulties do we face in choosing a life work?
3. What types of service should we keep in mind?

Now who will tell us what source or sources will help us gain the proper insights?"

"You should not say 'proper,' Mr. Jacobs," interposed Mary Jones. "That will develop as we investigate," she insisted. "But I will give three books that I think will help us."

"Well, what are they?" asked Mr. Jacobs.

First he listed the Bible, and all agreed that it belonged just at that point.

Then Mary dictated and he wrote on the board as she dictated:

Gilkey's *Getting Help from Religion*  
 Stock's *A Life and a Living*  
*The Adjustment Service*—twelve volumes.

"I do not have a single one of these books," she added, "but I discussed the matter with several persons and these titles were suggested."

Other titles were added to the list which appeared in the final form as follows:

Bushnell, *Everyman's Life a Plan of God*, said to be the most famous sermon ever delivered in America  
 Hickman, *Christian Vocation*  
 Crawford, *Vocations Within the Church*  
 Harper, *Character Building in Colleges*  
 Pitkin, *New Careers for Youth*  
 Fryer, *Vocational Self-Guidance*  
 Edgerton, *Vocational Guidance and Counseling*  
 Proctor, *Education and Vocational Guidance*  
 Lowe, *Religious Vocations*  
 Filene, *Careers for Women*  
 Fleming, *Marks of a World Christian*  
 Weaver, *Choosing a Vocation*  
 Hollingworth, *Vocational Psychology*  
 Brewer, *Vocational Guidance Movement*  
 Studebaker and Williams, *Choosing Our Way* (a discussion of methods)  
 Mott, *Future Leadership of the Church*  
 Cavert, *Securing Christian Leaders for Tomorrow*  
 Coe, *Psychology of Religion*  
 Kitson, *The Psychology of Vocational Adjustment*  
 Stock, *Preparing for a Life Work*  
 Parsons, *Choosing a Vocation*  
 Babson, *Making Good in Business*  
 Eddy and Page, *Creative Pioneers*  
 Johnson, *Economics and the Good Life*

The Six pamphlets published by the U. S. Department of the Interior, Office of Education, No. 18 (Vols. 1-6 inclusive)

*Youth Action in Building a Christian Economic Order* published by the International Council.

"What is the need of mentioning these sources?" in-

quired a voice. "We do not have them. Where can we get them?"

"How would it do to post a list of those in the Public Library?" asked Dr. Sherron.

"We will have to ask the Librarian to put them on reserve so that we may read them when we call," said Mary Jones.

"But suppose they don't have them in the Library? What then?" inquired Miss Terhune.

"I will ask the Official Board to consider what is best when they meet Wednesday evening, if you desire it," said Dr. Sherron.

All agreed to this arrangement and asked Dr. Sherron to put on reserve at the Public Library whatever books he himself might have or borrow, by Monday noon so that they might be consulted. He promised to do this, and the group adjourned, agreeing to report next time what the sources might have to say about the issues that had been raised.

That evening at the Christian Endeavor session every person of the Intermediate Department was present to hear what Mr. L. P. Jones might have to say about advertising as a profession and to receive the committee's report on future professions to be considered.

Mr. Jones was presented by Miss Emily Terhune and spoke quite interestingly on the profession of advertising for twenty minutes. He made it clear that advertising is not falsifying the product in any particular and that legitimate advertising is a part of salesmanship. It is not a desire or a device to get money out of people with no return. He insisted that he had long since got over the idea that if we build a better mouse trap than anyone else in the world people will somehow find out where we are doing business. He declared that this is a false statement and that advertising is telling people where we are at work. After his presentation many questions were asked him, to all of which he gladly responded.

Then came the committee's report:

"We are of the opinion that we should consider for

the most part," said the report, "the professions or callings represented in our city, so that we may have representative speakers to address us, as Mr. Jones has to-night. We therefore recommend the following tentative list: Agriculture (Mr. Allen of the State College Faculty), Architecture (Mr. Schnell), Banking (Mr. Huston), Book Binding (Mr. Beard), Carpentry (Mr. Ellen), Cooking (Mrs. Ellis), Dentistry (Dr. Seeman), Engineering (Mr. Hall), Furniture Making (Mr. Hallings), Journalism (Mr. Gunn), Law (Judge Elton), Law for Women (Judge Allen), Medicine (Dr. Gray), Millinery (Mrs. Akers), Ministry (Dr. Schmidt), Minister of Education (Dr. Sherron), Radio (Mr. Silver), Stenographer (Mr. Corliss), Social Service (Mrs. Alt-house), Teaching (Dr. Martin), and Wireless (Mr. Jacobs).

"There are many other professions we could recommend, but we think this list will do to begin with and we recommend its adoption."

From the floor there were added: Dairying (Mr. Culler), Bookkeeping (Mr. Carmack), Chemistry (Mr. McNally), Laundering (Mr. Randall), Librarianship (Mr. Kuhlmann), Printing (Mr. Raper), Photography (Mr. Reeves), and Musicianship (Mrs. Archer).

The list was then approved and Miss Terhune was asked to arrange for the topics to be presented when convenient, to be announced in advance with the distinct understanding that the list should be regarded as tentative. Dr. Schmidt agreed to present the ministry as a life work at the next meeting.

The group also reported the following books as helpful: Lockhart (Ed.), *My Vocation*; Hall, *Youth's Work in the New World*; Hall, *New Occupations for Youth*; Coyle, *Should Women Work after Marriage?*; Weaver, *Medicine as a Profession*; Sims and McCulloch, *Women and Leadership*.

Dr. Sherron was asked to place these, if possible, on the reserve shelf at the Public Library along with the books and other sources listed for the Intermediate Department in the morning session.



The group then adjourned and Dr. Sherron walked home with Miss Emily Terhune and discussed the announcement of their engagement which had appeared in the TELESCOPE that day. It was a most happy evening and he felt certain he had chosen the one woman in all the world to be his helpmeet. She was resolved to be the best possible companion for him. Withal it seemed to be a happy match. Her parents too were delighted with the prospect and a fine letter had come from his parents approving the venture and wishing the young couple every happiness. No one seemed to oppose the approaching nuptials. When he walked back to the St. Atlas that night it was with happy recollections and fondest anticipations.

After the church supper on Wednesday night Dr. Sherron met with the Official Board. Dr. Schmidt presided and Dr. Martin was a member. Dr. Schmidt recognized Dr. Sherron as having a matter of greatest importance to present to the Official Board in its capacity as "Committee of Religious Education."

"I regret to have to appeal to you," he began, "on behalf of the Intermediate Department. At their meeting last Sunday they told of their experiences in helping about the house and then made a list of source materials they would like to have access to during the week in order to prepare themselves adequately for telling the past experiences of the race with reference to the choice of a lifework. I should say in this connection that they threw into the discard the Closely Graded, Group Graded, and Uniform Lessons and decided to consider 'In What Work Shall I Invest My Life?' I was asked to see which of these books were in our Public Library and to place with them on reserve whatever other sources I could get hold of. I found a few old books in the Library and gathered some others from my own library and from friends. But even then we lack twenty-five listings of having the books they required as sources. Then I did something that I had not been asked to do. I asked the Librarian to get these books and to place them on reserve. The Librarian is Mr.

Kuhlmann as you know, a member of our church. He doubted if his committee would approve their purchase since they were not for general use. He did not say for 'sectarian use' but that is what he meant. I then went down town to the book stores of our denomination and of the M. E. people and purchased the books myself, paying \$48.00 for them and took them to Mr. Kuhlmann. He agreed after much arguing to place them on the reserve shelf for the present, but could not promise to keep them there indefinitely. And so the matter rests. What shall we do?" he queried at the end.

"Do you think a library is a necessity with the new type of curriculum?" asked Mr. Jones.

"I do most decidedly think so," replied Dr. Sherron.

"Would you give us your view of the library—past and future?" inquired Dr. Martin of Dr. Sherron.

"I would if desired," said Dr. Sherron.

The group then formally asked him to speak on the library and he began by saying that in recent years there has been such a growth in public libraries and in libraries for schools, that the church library has seemingly been forgotten or regarded as superfluous. "There are at least three other contributing causes for its demise; the cost of maintaining it, the type of curriculum used, and the type of book which made up the library collections of the churches in former days.

"The cost of maintaining a church library is considerable. There is the expense of providing space for it—not by any means inconsiderable, especially to be avoided when so many other demands are being made on the budget, such, for example, as provision for scouting, for picnics, for denominational benevolences, and for local welfare work. That this is a serious matter is evidenced by the fact that recently a large church in a growing city voted to add a library 'provided it entails no additional expense to the budget.' The young people who had sponsored the matter, being stopped from conducting a special campaign for support by the church financial plan, secured space in the church newspaper to list 175 desirable books and to request their donation. In

this way they started their library without taxing the church budget or disrupting its unified financial appeal. Soon after their collection was started, a saint died and left an endowment for the library. What a splendid idea! Why should memorial windows, baptistries, communion tables, church buildings, and the like, consume all the bequests left a modern church? Perhaps it is a prejudice, but I doubt that there is a finer avenue of service open to the generous-hearted than the endowment of a library for the church.

"The former type of curriculum did not require a library. It did not even require a Bible. The quarterlies published by the denominational or interdenominational publishing house supplied all the information needed in the 'degurgitation process' styled teaching in Sunday Schools, when the lecture by the 'teacher' did not make them likewise equally unimportant. So when the public and school libraries supplied such books as were needed for their curricular purposes or for general reading, why should the church continue to carry such an item of expense in its already over-taxed budget?

"But perhaps the most devastating argument against the church library was the type of book it provided. Not being related to the curriculum, the library selected its books for recreational reading. I borrowed a great many books in my boyhood from the church library and recall that they were all built after a certain pattern. In these Pansy books, the good boys and girls died young and went to Heaven. Bad boys and girls lived on to pester their elders and perhaps have time to repent and so save their immortal souls. I chose to live, and rejoice today that that type of book is no more. The scars on my soul still linger however. It was great gain for that type of library to disappear.

"However there were farseeing leaders who were dissatisfied with such a morbid type of book and who instituted measures to improve conditions in the dying days of the old church library. The Ladies' Commission

on Sunday School Books (Unitarian) was organized, for example, in 1865 and gave itself to recommending a different type of book for church libraries. The Church Library Association (Episcopal) came into being in 1879 'to examine books with reference to their fitness for Sunday School and parish libraries in the Episcopal Church and to publish lists of such books as it can recommend.' For the Congregational Churches the Connecticut Ladies' Organization, organized in 1881, did similar work. In 1886 a National Sunday School Library Union was organized in New York City. Its purpose was stated as being 'by consultation and co-operation to increase the usefulness and promote the interests of church and Sunday School libraries.' The hour of the library's death had struck, however, and so this commendable 'union' enterprise soon passed out. This does not mean that some churches have not all along maintained libraries, but that as a general thing such libraries ceased, and where they were continued, they were maintained for the most part for volunteer workers in the local church.

"Almost a half century ago voices were being raised on behalf of church libraries of a different type. In that year Miss Margaret T. W. Beller wrote—'more and more the Church is perceiving that it has not been commissioned to erect an ecclesiastical system nor to devise a theology, nor to lay down a system of moral teaching, but to give life and give it more abundantly.' In Vol. 40 of the *New Englander* we find Rev. O. A. Kingsbury saying—'Whether a book is professedly religious or not is really of no consequence; whether it holds up a true and high character is of immense consequence. Whether it is a professedly religious biography or not, is of little consequence. That it depicts a true man who feared God and worked righteousness is everything. A book developing in a way level to the youth's apprehension some branch of science—of course from the Christian point of view and in a Christian spirit—may be a better book by far than many a so-called religious story.' Strong words, these, and genuinely prophetic!



"I have recently visited beautiful church plants in many cities of the South, mid-West, and East, and only rarely have I seen any provision in the plant for a church library. I have consulted the sample plans for such plants by some of the best church architects in the country with the same result. I have also read with care the two recent books essaying to treat religious education comprehensively—that edited by Lotz and Crawford entitled *Studies in Religious Education* and that by J. M. Price entitled *An Introduction to Religious Education*, and in neither is there any discussion or recognition of the need for library facilities in modern religious education procedures. Nor do the Standards A and B adopted by the International Council and representing the ideals of more than thirty denominations in religious educational work make mention of the library. Yet there is a demand, a growing demand, on the part of creative teachers and leaders for these facilities in our churches. These teachers and leaders are now oftentimes forced to provide reading materials at their own expense, and naturally under such circumstances their teaching lags sorely behind their ideal. For what the library is to the school or college or university, the *sine qua non* of original and constructive work, a necessary educational adjunct, the library must become in the teaching-learning process of the church whose leaders aim at creative work. Lynn Harold Hough speaks eloquently of the 'religious illiteracy of the laity,' and recognizes it as being a serious barrier to spiritual progress. But how can the situation be otherwise, with no provision for a broadening vision such as the proper sort of church library would supply?

"We cannot trust public libraries to supply this need, as I have shown. Oftentimes their librarians are not religiously inclined and the spirit of sectarianism has militated against the development of religious sections in such libraries. The homes of the people ordinarily cannot stand the expense of providing such reading material, and even if they could, the parents lack the knowledge of what sort of books and other reading ma-

terials to purchase. Why should the church not function willingly in this field? In these depression days, perhaps we must delay, but there can be no doubt as to the primary obligation of the church to enter this door of service. The new type of curriculum will make it imperative for the church to do so.

“How shall the church motivate its constituency to read the books its library may provide? Socials in which persons dress to represent characters in books accessible to the participants may encourage those who impersonate them to read such books in advance and those who look on to read them afterwards. Or there may be a fellowship service in which the price of admission is a brief quotation from a book selected from a list printed in the church bulletin or newspaper as being available in the library. There are various other ways of advertising the books available and of whetting the appetite for their reading. It should be said that books on shelves are sorry possessions for any church, but books being read are avenues of vital service to the constituency. In some way, by novel plans and by those that have been tried elsewhere with success, the library must be brought to the attention of the constituency, who in turn must be brought to use its facilities. Here is opportunity for effective motivation.

“A browsing table is a splendid device for encouraging the reading of books and magazines. It goes without saying that the quarters provided for the library should be cozy, roomy, inviting, and ample, and that regular times for borrowing books and for browsing should be provided. Certainly the library should be opened for an hour before and for an hour after each public service in the church, on Sunday as well as on week days. No dark corner or reclaimed plunder room can adequately serve the intellectual and spiritual insights of the church, as the library should serve them.

“But perhaps the greatest force making for popularity of the library will be the classes or discussion groups

devoted to the solution of the problems and issues of living arising out of the on-going experience of the members. The classes or groups will need source materials for the understanding of these problems and issues. If they can find these materials in the library or request that the library secure them, great will be the use of its facilities. The Intermediate Department wished me to speak at this time of the need for these source materials.

"Many devices have been suggested and successfully used in building up a library—such as a library committee, lists supplied by publishers, and book reviews in religious periodicals, but it is doubtful if these are any source of light and understanding for the problem or issue at hand. Some creative teachers urge that the room in which the group meets should have a cabinet for caring for books, magazines, pictures, and other materials which may be bought, donated, or lent during the consideration of some problem or issue. Would it not be better, if there is a library, to reserve a section for this purpose? Of course, in the absence of library facilities, such a cabinet in the place of meeting is a second best provision.

"It is better to motivate a person to seek the aid of a certain book or article pertinent to the understanding of some issue with which he is concerned, than to suggest that he read a certain book. The latter approach makes the reading of helpful source material a task. The former method makes it a quest, a zestful, adventurous enterprise. We are so constituted that we like to do things on our own rather than to be told what to do. This was indelibly impressed upon me by a recent visit of three children to a home. The children wanted to feed themselves, even though they soiled their clothing and the tablecloth in the operation.

"It would be a great mistake to buy the annual sup-

ply of books for the library all at one time. New books are constantly appearing and should be added as they appear, better upon the request of some interested prospective reader. And the classes and groups should be encouraged, as they sense the need for it, to make requisition on the library for the provision of source material bearing on their particular interest. Sometimes after a group has handled a problem, the source material will become dead. This cannot be avoided in an experience-centered approach to religious education. After all, the library exists for life and its service, and not vice versa.

"There are certain staple books and periodicals which each church library should have, such as reference works, dictionaries, concordances, commentaries, religious periodicals, encyclopedias, the various versions of the Scriptures, a number of lives of Christ, biographies of great Christian leaders, religious fiction, and the like. Let the library committee, which may perhaps best be constituted of the Librarian, the Pastor, the Minister of Religious Education, and a representative of each age-level group in the church, select these and describe their value in the church bulletin or newspaper, and then let it be known that any request for a particular book or magazine will, if possible, be supplied. In this way the library will soon come to fill an indispensable place in the life of the church.

"Undoubtedly the church library is coming back. The new type of curriculum and the new appreciation for the culture of the religious life through reading will take care of that. It is coming back, but with a different purpose. The new type of church library will be becomingly housed by the architect, because it will be the very center of the intellectual and spiritual nurture of the constituency. It will contain books and magazines and other source materials designed to serve as tools in that culture. Thus it will quicken the creative impulse as it ministers to the persons making up the constituency of the church. The day is coming when the church which does not provide library facilities will be as much



out of date as the church which now has only a single rectangular room for its preaching services and its Church School."

"I will give a thousand dollars to start our library," interposed Mr. Huston, "and then I will endow it by giving \$25,000 for that purpose."

Dr. Martin moved to accept Mr. Huston's offer with thanks. "But where can we place such a library?" he inquired.

"Why not use the Hut for that purpose?" asked Mr. Jones.

After a lengthy discussion a small committee of three members, with Dr. Sherron as ex-officio member, was created with power to proceed in the name of the Official Board. Dr. Sherron then thanked the Official Board for its fine spirit, and withdrew while they discussed other matters of great moment for First Church.

He went hastily to find Emily at home. They talked over the plans for the Intermediate Department. She artfully inquired how many books listed as desirable by the Intermediate Department and the Christian Endeavor Society were in the Public Library.

"They are all there," he answered.

"But that is not what I asked," she replied.

"I found what were in the Library, secured what I could from my own library and from friends, and bought the rest and put them there," he said simply.

Then they talked of more intimate matters, and he did not leave for his hotel till her father, Mr. J. T. Terhune, had come in and given them his blessing in person. To be truthful Dr. Sherron did not arrive at the St. Atlas until the clock was striking one. Happy man and happy ending for what had appeared to be a hopeless situation for the library venture!

## CHAPTER VIII

### *First Church Adopts a Program*

ON SUNDAY MORNING following the recent session of the Official Board in its capacity of Committee of Religious Education, Dr. Schmidt announced the generous gift of Mr. Huston and said that the special committee had arranged to use the \$1000 to pay the salary of the Church School Librarian and that for the present the library would be installed in the Hut. He also announced that a book social would be held shortly in the Hut and that the price of admission would be a book approved in advance by the Committee and a quotation from the book. He said that \$500 had already been provided in addition to \$1000 and that this sum would be used to buy standard works, to subscribe for periodicals, and to provide for changing the Hut into a library room, but that at least \$500 additional would be needed. He felt sure the money would be provided. And then he announced that after the church supper next Wednesday evening, Dr. Sherron would speak on "A Program of Religious Education for First Church." This announcement was gratefully and appreciatively received.

There was a large attendance at the church supper the following Wednesday. After the supper the members of the church filed into the lecture room, and Dr. Schmidt introduced Dr. Sherron to speak on the subject already announced.

"I am far from believing that the church is to blame

for the economic mess we are in," Dr. Sherron began. "Nor do I think the church should sponsor specific programs of action," he continued. "We should always stop short of specific action, leaving that to the managers of industry who know what they are doing."

Continuing, he said that the church should always speak where the interests of men are at stake, but that specific programs of action should always originate with the entrepreneurs, the captains of industry. He was of the opinion that the church should never be a political party.

Coming directly to his theme, he raised the question—"What Should Be the Program of First Church?" And then he proceeded to answer his query by giving five elements that should enter into such a program. First of all he spoke of the program of worship, not only as integral to but as characteristic of the church.

Preliminary to the specific discussion of worship Dr. Sherron said that men are beginning to see that the church is essentially and vitally an educational institution, and they are calling its educational work religious education. "The church should aim in its program of religious education to provide for worship, for fellowship, for counseling, for activities, for the progressive understanding of the divine purpose through the learning-teaching situation, and, if there be any other good or elemental need of the human spirit, it should willingly make provision for its realization also. These provisions should spread themselves out into all the relations of life—domestic, political, educational, leisure, industrial, religious. There is no domain or realm of life in which the church does not have a stake and for the wholesome functioning of which it is not ultimately responsible.

"Through its worship program, which includes its preaching service as an integral part in a joint process, the church will not aim to put something over on the people, but rather to lead them creatively to face the realities of experience and in these realities to find God and to sense the values inherent in terms of His pur-

pose. We must worship God in spirit and in truth. This means that no outward form must be used that does not express a vital reality within, and that all the facts and issues involved in any situation should be faced by the would-be worshiper. Smoking incense, burning candles, jangling bells are an abomination if they do not express the inner sentiments of the soul—if they do not comport with spirit and truth. Worship should lead us to face reality, not to side-step it. It is not an opiate of the spirit nor a palliative of the conscience, but an energizing of the will to undertake.

"Worship should, however, result in a sense of harmony, of calm, of peace, but only after the worshiper has faced reality realistically. Worship that incorporates spirit and truth begins in the realization of personal insufficiency, passes over into the conviction that there are divine resources available which are amply sufficient, and outreaches toward these resources, to be followed by that sense of harmony, calm, and peace which the worshiping heart craves. But meanwhile, if worship is to be truly creative, the worshiper has had brought home to him the realization of his personal needs, an insight into the needs of others, and an understanding of God's purposes for the problems and issues involved. Peace comes only after all the facts of life have been faced. Peace comes, but only after a storm. The worshiper arises from such a spiritual experience motivated and energized for and committed to the program of God. Having worshiped, his soul is calm within, but restless till God's purpose is accomplished. This means, of course, that the sermon as an aid to worship must arise out of the group needs and undertake to give direction to those needs, and this it can never do until and unless the people have part in the determination of the theme the sermon will treat, cooperate in elucidating it, and organize its findings into programs of living. The sermon needs to be radically reconstructed in its whole approach if it is to contribute to the creative program of the Kingdom. The real test of creative preaching is that it should send men forth to espouse a cause.



"The church program will include a ministry to fellowship. Men are social beings. Their lives crave association. The church will not undertake to compete with other community agencies, but will supplement them. Each local situation must determine the fellowship program the church should undertake. As guardian of the spiritual interests of men, the church must see to it that the spirit of human brotherhood permeates the entire social fabric. The principle involved is the foundation. The program to make it effective is the superstructure. The local architects are primarily responsible for this, which means that such programs cannot be standardized.

"More or less, the church has always felt its obligation to counsel men. Too often, however, it has contented itself by mass efforts, which have taken the form of denunciation for sin or of exhortation to do the right. Individualization has often seemed unnecessary. The consequence? Men have gone to psychiatrists (not to mention fortune-tellers, palmists, clairvoyants, psychic mediums) for advice, for advice and counsel the human heart must have. The trend toward the psychiatrist does not promise well in every particular for the spiritual development of the individual man. The psychiatrist has his place, but counseling is primary among the spiritual needs of man. The church dares not neglect that need.

"The psychiatric procedure is to discover and resolve complexes, to sublimate or redirect desires; and the psychiatrist quite often cures by lowering the conscience threshold. Complexes are often produced because the person knows the higher plane of living, but lives on the lower level. The psychiatrist objects to disturbing the conscience of the person involved in the curative process by any insistence on the idea of sin, but the religious counselor aims to awaken the conscience and through that method to effect spiritual reconciliation. The religious counselor aims to remove hindering causes, to broaden the spiritual horizons, to make desirable ends fascinating, to provide suitable companion-

ship, to bring the counselee to feel that the highest satisfaction is to be found in sharing God's will and mind and purpose. He does not try to impose his own judgment upon the counselee, but rather encourages him to find his way through the maze of conflicting outcomes by objective sympathy, by citation to source materials personal and racial, and by the discovery of the spiritual values involved. Counseling is far better than the confessional, which involves a sense of obligation to come to the place of spiritual help. The seeking of counsel should be voluntary. We must train our ministers and other leaders in the religious program in the techniques and wise use of counseling. However, the counselor must know his limitations and when the occasion demands must utilize the expert services of the physician, the psychiatrist, the social worker, and others.

"The same general approach that characterizes the church's attitude to fellowship should characterize its attitude toward activities—that is to say, the church should not compete with other social agencies, but should cooperate with them. All these social agencies are children of the church— orphanages, hospitals, homes for the aged, libraries, playgrounds, social relief and welfare work—and the church should rejoice in the work of her children and refrain from competition with them. But suppose these programs do not promote the spiritual interests of the community? Then the church should exercise its responsible duty of pointing out corrective measures, and in case these children of hers persist to the point of recalcitrancy, the church must undertake its own program of service in competition with these agencies, until a saner view is taken by their leadership. There will perhaps always be need, however, of activities specifically fostered and promoted by the church—not merely in connection with its own program at home and abroad and in the local situation, but for the community interests as well. Activities, however, that arise as projects or experimentations out of the teaching process are the most valuable for character development.

"Certainly the church should teach. Jesus was primarily a teacher. But teaching must not mean to the church the process of indoctrination. Jesus said that he who would do the will of God should know the divine doctrine (*John 7:17*). Education is not initiation into the *status quo*. It is rather the process of sitting in judgment on the *status quo* and making it yield its doctrines for the progressive living of life. Christian education is the adventurous discovery of the meanings, appreciations, and values of experience, personal and racial, and the organization of these into programs of living in terms of the revelation of God in Jesus Christ as interpreted by the Holy Spirit. This is the thing the church should strive to achieve in its teaching-learning situations. This will mean the passing of uniform lessons, the passing of text-books for general use, the passing of courses of study to be pursued at all places. It will mean that the problems and issues which are paramount in each local situation will be made the basis of investigation and study. The curriculum of religious education in the local groups will be the experiences therein regnant under guidance as they are made to yield their meanings, appreciations, and values for life, and as they become programized into procedures of living. In the process of guidance, citation will be made to source materials, including books, pamphlets, articles, the experiences of living persons, and especially the Bible. But these source materials will be sought out by the learners in their desire to understand the problems and issues of their experience, and not assigned to them by the teacher or leader in charge of the group. There will be greater need for books under this new creative approach than under the former transmissive method. The new approach will make education a quest and not a task. It will put a new spirit in the process, endowing it with freedom and respecting the personality of each group member. What an opportunity for serving man opens up to the church in this phase of its religious educational program!"

When the address was concluded, it was moved and

carried unanimously that First Church recommend to the Committee of Religious Education (the Official Board) that the five point program of worship, fellowship, counseling, activities, and teaching be adopted. The meeting then stood adjourned.

For many days to come, however, this program was discussed around the tables in the homes of First Church and in the offices of the men who made up its membership—always with approval.



## CHAPTER IX

### *A Teachers' Meeting Comes to Life*

DR. SCHMIDT ANNOUNCED that after the church supper on Wednesday night the teachers of the Church School would meet; he felt that friends of the teachers—and that meant everybody—would be welcomed. Dr. Sherron would be in charge, and would have some things to say about leadership education which everyone should hear.

Accordingly, a large crowd besides the sixty-nine officers and teachers was present. Dr. Sherron requested that the officers and teachers be prepared to outline questions for consideration at the conclusion of his address.

"What do you mean by leadership education?" he asked. "We now speak of leadership education," he declared, "whereas till recently we called the same thing leadership training, and for approximately a half a century, following John E. Vincent, we spoke of teacher training. One of these days we shall discount all such nomenclature. Leadership education began in conventions, passed over into institutes, became institutionalized in Chautauqua, and was later standardized in denominational and interdenominational procedures. Now the tendency is to localize and democratize the process, making it the center of the actual problems of experience. In addition, leadership education is widened in concept to include all the workers of the church locally, from janitors and ushers to general superintendents.

However, in the courses so far approved by the International Council, the teacher or group leader is particularly in mind. We need to keep in mind the distinction between leadership education and leadership training. Only free persons can be educated, but even animals can be trained.

"During all these changes there has been underlying the equipping of leaders an implicit philosophy—that education and training are the same, that preparation should take place in advance of need, that truth is something to be accepted and applied to life. Therefore, we must especially keep this distinction clear and unmistakable.

"So long as education was regarded as something done to the learner, this philosophy identifying education and training met the demands of the situation. But now that education is conceived as something the learner (growing person) does to himself, under the sympathetic guidance of the leader in the group, a different philosophy of leadership education is emerging. According to this emerging philosophy, leadership education best takes place in local problematic situations in which theory and practice are wedded. This is the concept arrived at during the summer of 1935 by a group of serious-minded summer school students in a modern university, who had made a careful comparison of the 'Standard Leadership Training Course' with the 'New Program of Christian Leadership Education' of the International Council. These students thought of education as a quest, not as a task; of the learner as central in the teaching-learning process; of truth as something to be discovered and used, not as something to be accepted and applied to life; of the curriculum as a composite of materials, methods, and organization. Materials they regarded as the on-going experiences of the group, methods as any practical procedure whereby problems might be understood and programized, and organization as local processes for facilitating learning. This discussion, it will be seen, owes much to them and to their viewpoint. Theory could not be successfully

separated from practice for them—the best theory (methodology) arising out of the actual solution of real problems. So long as education had to do with mastering facts, leadership education was a simple matter. But now that it is experience-centered, and designed to be creative, a far more serious situation faces the worker in that field.

“This group rejoiced in the idea of the International Council that ‘Leadership Training’ should be indigenous ‘in the final determination of the elements to be included in the curriculum,’ ‘in its leadership,’ and ‘in its administration.’ They denied that any ‘central curriculum-building agency’ could function effectively in the local situation, and held that except for the leader no general agency should fix objectives. They welcomed the preparation and publication of guides to be used as source materials, but ‘not for course units and other leadership training activities.’ They felt that ‘central agencies’ should serve as places of record for persons accredited in local situations on the basis of ‘ideals and standards’ previously agreed upon, but that they should not attempt long-distance supervision through mechanical means. No teacher worth his salt in the experience-centered approach can foretell what problems will face any teacher-in-preparation or other worker in any local situation. The statement from such a teacher of teachers or workers should therefore be recorded, thought these earnest students, and the process should not be supervised in detail by some central agency, denominational or interdenominational.

“The central agencies have great faith in the efficacy of leadership courses. So do the teachers colleges in their procedures. Both of these agencies will get a jolt from a careful study of ‘College and University Teaching’ made by a Committee of the American Association of University Professors and published in 1933. See this Report of the Association’s Committee on College and University Teaching made in 1933. I quote from

page 23 of this report as follows: 'The Committee is not prepared to recommend any requirement of courses in education as a qualification in college teaching.' Let professionals in the work of christian leadership education ponder this statement. College and university professors stand at the head of our teaching profession, and in respect to the value of technical education courses for these teachers there is 'a wide divergence of opinion between teachers of academic subjects on the one hand and teachers of education on the other,' continues the report.

"Two practical recommendations, however, are made by the Committee: '(a) That the academic departments give consideration, in whatever way they think best, to methods of teaching and to teaching under supervision. (b) That they sanction a seminar on problems of American education—this seminar to be optional for students who are preparing to become college teachers.'

"These recommendations seem to indicate a desire on the part of college and university professors for local autonomy in the preparation for the teaching profession. This is the tendency too in Christian leadership education. For example, note the method of administering the recently prepared 'Training Course' of the Sunday School Board of the Southern Baptist Convention. In this 'Course,' liberty, which has always characterized the Baptists, is safeguarded as far as may be in a training course. Each book consists of nine chapters. It is supposed that a training school or institute will occupy five days of two hours each, leaving the tenth hour for examination or paper writing. An examination is not required. The individual may pursue the course alone, answering the questions at the end of each chapter, or outlining the chapter in his own words. Presumably he could demand an examination and get it. There is no accreditation of instructors, which is made so much of in some quarters. The conception is that of a group of self-governing learners, competent to determine its procedures and to select its leader from its membership. Reports are, of course, made to the Educational Depart-



ment of the Southern Baptist Sunday School Board, which stands ready to offer suggestions when asked. It is not, however, an overlord and has no semblance of dictatorship to the elect.

“How, then, will leadership education take place, if it is to be measurably divorced from central agency supervision?

“There are two fruitful sources in any local situation that promise excellent results in such education.

“First, there is the local interest group. No matter what problem any local group may be considering as of vital interest to it—be it war, petting, the origin of the Bible, the attitude we should take toward alcohol, the beliefs a modern Christian may accept, the attitude of the Christian toward property, the evaluation of Communism, the best approach toward missionary enterprise of the church, the best way to discharge our duties as ushers or as financial secretary or as superintendent of the local group—there is inherently involved splendid opportunity for real leadership education in respect to materials, methods, and organization. These three essential ingredients of an inclusive curriculum will be learned as by-products of the process of problem-solving and of the practical programizing that must crown all truly creative teaching-learning before the procedure is complete. The best teachers in every age have been produced in just such local interest situations.

“Secondly, there is the use of apprenticeship. Our predilection for mass education caused us to break with this procedure. But for long ages lawyers, doctors, architects, business entrepreneurs, ministers, and other types of professional workers were produced by this method. In a religiously educative situation, let us say, we have a good staff of teachers or of ushers. Assistants, under-studies, apprentices are attached to these teachers or ushers. At first there is only observation. Gradually actual teaching or ushering is undertaken. At all

times through conferences, motivated readings, and discussion procedures, problems that arise locally are handled, verbally decided, and actively tested in experience. This is apprenticeship leadership education, sometimes preferably called 'leadership education on the job.'

"The advantages of leadership education on the job are:

1. It eliminates the sharp division between theory and practice.
2. Local interest is paramount. (Problematic situations constitute the curriculum.)
3. The leader and the group grow together as a unity.
4. It makes professional education a matter of growth, of continuous growth. (That is why 'leadership education on the job' is to be preferred to apprenticeship leadership education, because real education never ceases. The expert teacher and the learner both continuously learn through this process.)
5. It increases the dignity of experience.
6. It leads to the discovery and understanding of personal needs.
7. It develops an understanding of the needs of the group and of the service to be rendered.
8. It develops a critical attitude.
9. It keeps professional curiosity alive.
10. It helps develop a philosophy of creative education.

"Candor forces the inclusion of certain objections to this procedure. Athearn in his *The Minister and the Teacher* (Scribner's, 1932), lists fourteen objections to project-teaching, which this really is, while Horne in *This New Education* (Macmillan, 1931), gives twenty-five objections to what may be called progressive procedures in education. However, all these objections are essentially included in the following:

1. It leaves dark spots in the professional life.

2. It does not provide amply for reflective and imaginative thought.
3. It narrows the range of education by limiting it to problems arising in the field of personal or local group living.
4. It discourages weak and timid people—and we may add, it ought to.
5. It tends to over-formalization.
6. It is weak in its standards of measurement and accreditation. (This is admitted and is as it ought to be.)

“But suppose the teacher-in-preparation or other worker wants credit for the work being done? We must recognize the powerful appeal of a diploma or other form of accreditation for most persons. At the same time there is need for a fellowship of prepared and experienced leaders and workers in religious education—a badge that will be accepted outside the local group. Here is the field of the ‘central agency.’ In response to this query, two answers may be made.

“First, the central agency may accredit the instructor or leader in the local situation and accept his statement as final, without trying to go behind the returns. This will democratize and localize religious leadership education and make possible the utilization of ‘local interest groups’ and ‘education on the job’ as vital procedures in such education, which they certainly are. Experience will thus become the basis of leadership education.

“Secondly, the central agency may institute correspondence courses, in which persons in local situations may be guided in the solution of the problems that arise in the realm of their actual experience. The International Council once proposed to do this, but mistakenly provided that certain courses should be taken by this method. We are pleading for something different—for the actual handling of experiential problems as they locally arise, the expert at the central office giving all the counsel he or she can in aiding in the solving of the

problem and in programizing the solution the teacher-in-preparation or other worker with such assistance may have arrived at.

"A further word should be said with reference to leadership education courses to be pursued in schools specifically set up for that purpose. Of what value are such courses? It will depend upon the procedure and the leader. Manifestly the mastering of a text-book is taboo. Not one book, but many should be source materials for such a course, but the group may properly select some one book to be read outside the group as basic for purposes of accreditation and for discussional use as the course proceeds. The bane of most discussion is that it is based on prejudice and ignorance rather than on intelligence and understanding. The wise utilization of basic and other source materials will avoid this pitfall and provide for intelligent approaches to the problems under consideration. The actual problems handled in the course should, however, arise out of the group experience. If the course has to be accredited in detail, the central agency should accredit it after the session is held and not before. This procedure—already recognized by the International Council—may satisfy the accreditors, but it will hardly serve to motivate the local group for undertaking such a leadership course. It may prove a noteworthy step in the process of making leadership education in churches more nearly experience-centered, localized, democratically controlled and creative. These desiderata need to be implemented and effectualized.

"Leadership education will never come into its own, let me say in conclusion, until it becomes genuinely creative by being centered in the on-going experience of the group engaged in the process."

At the conclusion of the address, one of the thoughtful teachers inquired if it would not be better to hold meetings for teachers by departments rather than to have all departments meet together.

"You are right," replied Dr. Sherron. The group



thereupon voted to endorse what Dr. Sherron had said and to meet as departments to discuss problems that might have arisen in the process of their work, unless Dr. Sherron might prefer meetings of the entire group of workers to treat problems which all of them were having.

"However," said Dr. Sherron, "the best leadership education will take place on the job. Don't forget that."

"How should leaders be selected?" was the question that was proposed for this meeting and to its consideration the group now adjusted itself. It was agreed that no wholesale dismissal of leaders should take place but that in the future each group above the Juniors should select its own leaders and that even Juniors and younger ones should be encouraged to give their suggestions for leaders.

"Won't mistakes be made?" someone asked. It was agreed that mistakes would certainly be made but that the group affected would make the mistakes and would have to suffer on account of its errors.

"Won't leaders have to be trained?" was the next question. "Perhaps so," was the reply, "but natural born leaders will learn on the job locally what procedures they must undertake." It was further added that "the education of leaders is hardly democratic in a free church situation."

The group then adjourned to meet at the call of Dr. Sherron. The department leaders agreed to present their problems informally to him.

"What will become of all the fine opportunities we have set up for leadership education?" asked many persons as they thoughtfully went to their homes following the meeting.

"We will solve our problems in our own group," said Emily Terhune; and then she thoughtfully added just as they were entering her home after the long walk from the teachers' meeting, "We are already doing this with youth, for we have really come to life in our Department."

## CHAPTER X

### *Dr. Schmidt Introduces an Innovation*

ON THE LAST SUNDAY of November, Dr. Schmidt startled his congregation by announcing that he would make some of his sermons creative—not all of them, but some of them—by giving the congregation the opportunity to suggest his topics and later to discuss them and build programs of action consistent with them. Such voluntary limitation on the part of the minister, he contended, is permissible in any kind of church government and particularly in that of the church to which he belonged.

He admitted that no man had more jealously regarded the freedom of the pulpit than had he. "I am not surrendering that priceless right," he insisted, "but I am sharing it voluntarily with you, as I have a perfect right to do. In order to be free in the true sense," he insisted, "we may share our freedom with our group and so become freer than otherwise. That is why most preaching is beside the mark, does not register, is foolishness," he said. "The average man does not wish to swallow what another man says. He wants to chew it, to digest it, and to assimilate it. I plan to preach only a few sermons of the creative type," he continued, "because it is hard to change the habits of a lifetime overnight, and because there are certain truths that are peculiar to Christianity and which must be proclaimed,

not meditated. I cannot force anyone to accept them, but I can say that these truths should be accepted and this I plan to do. But there are other interpretative truths on which there may be much difference of opinion and of practice. You must feel free to call in question any proposal I may make in regard to such matters or issues. You must feel free to suggest the topics you would ask to have presented, and then you must feel free to erect programs of living, personal and social, consistent with the conclusions at which you may have arrived. Certain forms of religion guarantee comfort. Certain others demand action and leave the soul restless until it rests in God's love. It is this latter type of sermonizing that can be truly creative.

"My text this morning is a phrase, 'the foolishness of preaching' (*I Corinthians* 1:28). I invite you to listen carefully to what I am to say and to come to the church supper Wednesday prepared to suggest topics for creative discussion and to do such other things as may appear to you necessary and wise.

"'The foolishness of preaching'—most of it has been just that, and I think that is what is wrong with the modern church. Dr. Sherron, in listing the elements of creative worship, indicated that he would later speak of the sermon as part of that concept. I shall relieve him of that necessity and endeavor to present the sermon as creative.

"There was a time when the minister, as the best educated man in the community, using what we may style the transmissive approach, the indoctrinating, authoritative method, acquainted his mentally hungry parishioners with the trends and movements of the contemporary world. It is a commonplace observation today that education has been so generally diffused and professional preparation has come to be of so high an order, that the minister cannot longer speak the words of wisdom respecting all the issues of life. He is become a specialist among specialists. A new type of preaching is therefore requisite. And yet lecturing is a most popular form of teaching. Lecturing is best described as educa-

tional preaching. Lecturing is peculiarly popular with professors in college classes, despite the cynical description of it ascribed to the college student who said it is a device whereby information passes from the notebook of the professor to the notebook of the student without passing through the mind of either.

"We may truly say that ours is a day of testing for the church and particularly for the pulpit. Protestants are turning toward realistic worship. Roman Catholics to some extent and the Greek Orthodox to a greater extent are turning toward the sermon. Methods long practiced are losing their validity. Can preaching be saved?

"Back of this query lies a more searching one—Is preaching worth saving? As far back as May 20, 1920, John Spargo wrote in the *Christian Century*—'It is very doubtful to my mind, whether all the preaching done in America during the next twelve months, let us say, will add as much to the well-being of America as the work of one honest efficient farmer, or as that of a humble teacher in some little red schoolhouse.' Meanwhile our farmers have become too efficient at the production end and our school teachers too numerous, while preaching continues to go on its unchanging way.

"But it is one thing to preach sermons or to hear them, and another to find them efficient. There are those who go to church to escape reality. Not a little of our present emphasis on worship, we fear, finds its origin at this point. So long as the 'atmosphere' is conducive to restfulness and ministers to the aesthetic sense, a certain type of big business man or society leader will pay respect to the church. Note the popularity of the Oxford Group Movement. But such religion is an opiate—so say the starving critics of institutionalized religion.

"But worship should not be thus palliative. It should set people on fire to serve, certainly much of it should. It should be truly creative, in other words. It is true that it should result in a sense of harmony, both inwardly



and outwardly, but really not outwardly until after the worshiper has faced reality as it is, realistically. Worship begins in a sense of personal insufficiency, we may say, passes over into a conviction that there are divine resources available which are amply sufficient, and reaches out for those resources. Thence comes that sense of harmony, of calm, of peace within, the response of a good conscience to the commitment of the person to a great cause. But meanwhile, if worship is truly creative, the worshiper has had brought home to him a realization of his personal needs, an insight into the needs of others, and an understanding of God's purposes for the problems and issues of life. This procedure is the very opposite of using worship to side-step reality. It is thus truly creative. It faces all the facts and forces involved in a situation. It brings that sense of harmony, of calm, of peace which the true worshiper craves, first inwardly, and then outwardly, but it brings it only after a storm. It does something more. It energizes the worshiper for personal and social living. Having worshiped, he is calm within, but restless without till the will of God is accomplished in the social order. It produces not a Roman peace—the equivalent of desolation—but the peace of God which is said to pass all understanding.

“One important element in such a worship experience is the sermon. If preaching is to be saved, as a constructive spiritual force, it must become creative. It is now, generically speaking, very largely transmissive. The congregation is expected to take what is offered and to sit like oysters throughout the ordeal, if the preacher be a poor one, or the rewarding event if he be a good one. In either case the congregation is not supposed to have any part in making the situation creative or to do anything about it after the event. Worshipers are not energized to undertake a program, because there is no program. ‘If I had one hundred real men I could clean up this city,’ declared one of America’s

great pulpiteers. The next day the requisite number of men appeared. 'But I had not expected you brethren and I have no program,' he confessed in confusion.

"The day is at hand when a telling *preacher* will not be a *telling* preacher. Transmissive approaches are discredited in the class room and the day of their doom is sounded for the pulpit. The mind of the worshiper is the active agent in the preaching situation when it becomes creative, and creative it must become if it is to be saved. Prof. George A. Coe says that creative preaching must take an objective attitude toward fact; exhibit a spiritually sensitive historical consciousness; include an understanding of the human types and moral issues and forces of our day; have a constant outlook on public questions; be so spiritually realistic that it will result in a new alignment of human forces; cease to be apologetic for ecclesiasticism and open up for the people all the religious issues now surging for solution. The first requirement for the creative preacher, concludes Professor Coe, is that 'he takes his place as a learner within a group of learners.'

"A very intelligent group with a generous sprinkling of university and seminary professors in a recent discussion of the sermon concluded that to be saved, it must become educational, creatively educational, and that this involved the requirements that it should arise out of a vital life problem; that it should face all the facts of every situation; that it should regard truth as a progressive discovery of the meanings, appreciations, and values of experience, personal and racial; that it should conceive of civilization as the interaction of persons rather than as a mechanization process; that it should make available an abundance of source materials for the use of the minister and congregation; that it should be a cooperative effort to build the democracy of God through reflective thinking, ethical sensitivity, and voluntary endeavor; and that all should be integrated in terms of personality promoted on a universal basis.

"Manifestly in such a situation there will be no ease in Zion. The minister meeting such requirements will be a learner among a group of learners, and the congregation will become springs of living water, not sponges to absorb such water. But is such idealism feasible? Can this procedure be methodized and practicalized?

"Not if the preacher is to be the sole person to select his themes. Occasionally by this method a minister may by using a seasonal or timely subject jog his congregation into reflective thinking, but even then ethical sensitivity and voluntary endeavor do not necessarily ensue. It will be the old transmissive approach masquerading under a new form. To be creative, preaching must become a cooperative enterprise, participated in by both minister and people.

"A particular group worked out a tentative methodology, realizing that the creative approach cannot be standardized or stereotyped. And they concluded first that the vital problems involved in the local situation must be discovered by objective methods. Unsigned requests to have certain topics presented, subjects of conversation during pastoral and diaconal visitation, the seasonal and timely public problems presented in the press—all these held some promise but were not considered ample. Nothing less than a skillfully constructed instrument to secure objective opinions and attitudes on certain vital issues of the social *milieu* was considered to be fully adequate to unearth the real problems that the congregation should creatively consider.

"It was further suggested that the congregation should choose a committee to cooperate with the pastor in canvassing the results of this objective procedure and to lay the results of the discoveries before the congregation by areas of experience and units of investigation under each such area, for emendation, for discussion, and for the adoption of a program of procedure. When the area of experience and its particular units should have been decided upon, this committee would then make available abundant source materials. The library must come back [See Chapter VII above] but

on a different basis, if preaching is to be creative. The minister would present one or more discourses on each unit, at say, the morning session. At the next evening session and perhaps also at the mid-week service, the minister's statement would be the subject of a forum discussion. Several discussion hours might be consumed in elucidating any particular unit of investigation—you cannot schedule creative procedures—and there is no reason why an eleven o'clock Sunday morning service may not be given over to such a forum discussion occasionally, though not regularly. It is conceivable too that a truly aroused congregation might at times meet each week-night to forge their thinking into specific programs of action while the issues are aflame. The minister too might with the consent of his steering committee invite some member of the congregation or some expert resource man or woman from the outside to present a theme, if he felt it could be thus more adequately presented. The emphasis all along is to be on the adventurous discovery of truth in a cooperative enterprise. At the conclusion of the consideration of the units of the area, a findings committee would bring in a report for discussion, emendation, and adoption. But the crowning act in the whole drama would be the report of the program committee outlining specific experiments in personal and social living to be undertaken in the light of the creative consideration of the problem. Here again discussion, emendation, approval, and voluntary choice of endeavor would be the approved procedure. Then the group would take up another area of experience with its congruent units.

"Such is the price of creative preaching. But who is sufficient — minister and congregation — for these things? It would appear, however, that preaching, if it is not to be altogether foolishness, if in other words it is to be saved, must become truly creative. Some ministers will find it difficult to do the things suggested in this discussion, because they regard themselves as the spokesmen of God and will not deign to subject their utterances to control or discussion by the congrega-



tion. There will be some great prophets such as Kagawa, Schweitzer, Grenfel, Stanley Jones, George W. Truitt, the late S. Parkes Cadman and their like in every generation. They will speak and take the consequences. We need more of their kind. But it is equally true that most men, lacking the prophetic insight, will do well to heed the suggestions set forth in this discussion. There is small hope of making their messages educational and creative on the present basis of transmissive preaching.

"In 1933 an informal adult discussion group was sponsored by a university church in a Southern city. Rather the group was sponsored by the men's club and the women's club of the church jointly. There was no enrolled membership, no set of officers, no fixed curriculum, no stated offering. Everything was in a state of flux. It was genuine opportunism. Out of such a situation came the method suggested above for making preaching educationally creative.

"At the initial session some twenty persons were present and informally discussed various problems in which they were interested. At the conclusion, a committee of three persons was elected to canvass all the suggestions and to recommend an area of interest for discussion. It was agreed that the group itself would finally determine.

"The theme for discussion later adopted after thorough discussion was—'The Church a School of Christian Living.' It was thought that three or four sessions for discussion would be ample. However, each one of the group agreed to read a book each week on the theme to be selected under the general topic and the leader agreed to secure books to be lent. The group averaged about twenty-five persons, about equally divided between men and women. At times experts of the community were invited in as resource persons.

"Among the themes discussed as the study advanced were The Nature of the Church, The Function of the

Church, What is a School? What does Christian Mean? How Shall We think of Education? What Place in a Creative Church Will Teaching Have? Worship? The Sermon? The Budget? Organization? The Library? etc. The group was still going strong on the same theme at Easter of the next year, having begun the previous September. There was no disposition to hurry along or to do a definite amount of work by a certain time. The group was out to understand what was involved in making their church a center of Christian living and they meant to achieve their goal if possible.

"At the end of the discussion, two committees were elected—A Findings Committee and A Program Committee. The Findings Committee summarized the group thinking on the several topics that had been discussed. The Program Committee urged that the Church School should use the ongoing experiences of its seven age-level groups as the basis of the several curricula; that a single budget be adopted and supported by the church; that the minister should be also director of religious education and endeavor to make his sermons creatively educational; and that a Community Forum should be set up for the city, under the sponsorship of a committee to be elected by the church, its aim to be to deal fully with any problem, theme, or issue that might arise in the social experience.

"It will, therefore, be seen that this decision to make the sermon creative and educational grew out of a natural setting and that it was not meant as a criticism of the minister. In fact, the minister was himself a member of the group and heartily approved the procedure suggested. Unwillingness on the part of a complacent membership to take the preaching service seriously and the resignation of the minister soon after, militated against the complete working out of the plan. The Community Forum suggestion and the shift in the curriculum of the Church School were approved and have succeeded even beyond expectation.

"It is the practice of not a few ministers to have question periods following their sermons on Sunday morn-

ings. Ordinarily such ministers serve churches with floating congregations and find their service in the clarification of thinking. Dr. John Haynes Holmes in the Community Church of New York City has used this technique with fine effect. For the established church serving a more or less stable group, it would seem best to have the discussion not immediately following the delivery of the sermon, but later, say on Sunday evening or Wednesday at the mid-week service. The sermon should be allowed the right to leave its impressions, but a program of action should be adopted by the group or should be individually decided upon after full discussion, in order for the sermon to become effective in the lives of individuals and in the program of the group. It was a real tribute to the earnestness of the Southern church above referred to that two permanent changes of fine significance grew out of its discussion of a single theme.

"The president of a Christian college was accustomed to give an opening message on the first Sunday morning of the college year. He took the occasion seriously and endeavored to present a theme that bristled with interest because of its timeliness or because it treated controversial matters. Gradually the custom grew up of making his opening address the topic of discussion by the students at the Sunday evening religious gathering of young people. Out of these discussions came not only clarified thinking on vital religious issues, but programs of action in the realm of Christian conduct, personal and community-centered.

"It will mean hard work for the church that undertakes to cooperate in the effort to make the preaching service creatively educational, but it will be particularly hard work for the minister who undertakes to serve such a group. He will become a learner in a group of learners, but the rewards of such service should be correspondingly great. It is doubtful if minister or people could make the whole approach creative. It might prove too exacting.

"Reference has been made to the necessity of creating an instrument for revealing the 'hot spots' of interest for such an educational ministry. A very practical way, and perhaps the one that will prove most acceptable, will be to have the group, after informal discussion, list the problems which appear to them of greatest importance. The minister could add to these such others as he has realized in the course of his pastoral ministrations, and the current literature and problems paramount in the Great Society will suggest still others. With these as a nucleus, a beginning can be made, and the construction of an instrument for bringing out the hidden problems can come later in the process. If it is felt that such an instrument should be used in the very beginning, perhaps there is no ampler simple problem-finder better adapted to the purpose than Professor Thurstone's *The Measurement of Attitude* (1929) written in collaboration with Professor Chave and published by the University of Chicago Press. There are several of these tests so far issued by the University of Chicago Press and many others are in preparation. We have in mind that dealing particularly with the 'Attitude toward the Church.'"

When Dr. Schmidt had concluded his discourse, the congregation stood in little groups discussing the innovation he had proposed. They agreed, though, that they would come on Wednesday evening prepared to suggest topics for discussion by the minister and the congregation. Such a revolutionary procedure really stunned the congregation, but they were used to being stunned in recent months. They began to realize that First Church was requiring hard work on the part of its membership. Heretofore they had been accustomed to having the preacher do it all while they slept through the discourse he had prepared or felt complacent at having such a high grade hired man functioning for them in the field of religion. There was some opposition to Dr. Schmidt's proposition on the part of those who desired comfort as the consequence of religious profession, but for the most part the new program meant new



opportunity and was accepted as such and was heartily approved by the majority of the membership. They confessed they did not know where they were going, but they were evidently happily on their way. They resolved to continue in this pathway, lead where it may.

## CHAPTER XI

### *A Workers' Council Considers Methods*

ON THE SECOND WEDNESDAY night in December of the second year of Dr. Sherron's leadership in creative education in First Church, there was to be held a Workers' Council and Dr. Sherron was scheduled to speak on methods. Many besides members were present. The meeting was held because Dr. Sherron had agreed to speak on this theme and because it poses a universal problem.

Dr. Schmidt presided as usual and introduced Dr. Sherron. In his speech of introduction he briefly traced the history of Dr. Sherron's acceptance of this new responsibility and told of his personal satisfaction in having secured that acceptance. Almost before Dr. Schmidt had concluded his remarks, Dr. Martin was on his feet desiring to be recognized. He expressed his delight in Dr. Sherron's attitude of "humility" and rejoiced that creative education was working. "It works in the church and I am beginning to think it will work in the academic situation where I have begun to try it, particularly in the Department of Science," he said.

Then Dr. Sherron began by saying that he had previously stated his conviction that the modern curriculum of religious education should consist of materials, methods, and organization. He said he had already discussed materials, particularly the Bible, and organization and that he had promised to discuss methods later. Since this appeared to be a real problem for most of the workers he said he was glad to say something on this theme at this time.

"We must make our concept larger than that advocated by Professor Betts, who conceives of the curriculum of religious creation as limited to the school. In our concept it includes the whole of formal education found in the school, and also all of informal education, sometimes called conditioning, found in the normal processes of living both within and without the school. We even think of informal education as more effective in character building than formal education. We find ourselves in hearty agreement with Frederick M. Thrasher in *The Gang*, to which reference has already been made. Our view is not that we should junk the school, but that we should make it approximate life in its freedom, initiative, and responsibility. At this point you are urged to re-think the contrasts already given between the transmissive and creative approaches to education, and also the discussion of program and curriculum previously outlined. All along we have 'methodized' our approach. Except for purposes of intellectual contemplation, we should not separately consider materials, methods, and organization, for experience is a unity.

"Therefore, we have insisted that method is the bringing about of conditions under which experience may be enriched, modified, controlled, understood, and redirected in terms of responsible participation and freedom of choice. We have made it plain that we have no sympathy with a person who poses as a martyr, who seeks sympathy for espousing views contrary to the accepted regime of living. The person involved in the process of living must count the cost of his choice and must take it standing up and smiling. To whine or to whimper or otherwise to pose is unworthy the true man.

"Recurring now to our conception of method, we see that any method may be valuable in the creative approach, but our view is that the group should be free to suggest the method to be employed, that the teacher is not the person to decide what method should be employed, but that the teacher should be ready at any time to make use of the method desired by the group or

suggested by it. Even the often times disallowed lecture method may be valuable under such an approach. It is true that seminary students as a whole, as May [See the *Education of American Ministers*, 4 vols., Macmillan, 1934] found in his investigation, prefer the discussion method to the lecture, but we aver that if the group desires or suggests it for a particular problem, it will prove to be the most efficacious approach possible. This statement is based on personal experience, against which there is no argument.

"We may here give a list of the more commonly employed methods used in teaching. This list is not meant to be exhaustive, in fact it could not be, because experience (life, practice) will no doubt evolve others, which the alert teacher and group will readily employ on occasion. We therefore give the following tentative list of such methods as have been and are commonly employed:

1. Project
2. Story-Telling
3. Manual Arts Activities
4. Dramatics
5. Discussion
6. Supervised Study
7. Lecture
8. Question and Answer (Recitation)
9. Research and Report
10. Resource Persons
11. Survey and Observation
12. Experience-Centered

"Any one of these methods and many variations or combinations of them may be employed in the creative approach.

"With this in view, we will now undertake to adduce the reasons for and against the employment of each particular method, and to evaluate it, so to speak.



"1. The Project Method. We may define the concept of project as 'a problematic act carried to completion in its natural setting,' or as 'a hearty, purposeful act.' Not all sincere educators approve it. Athearn [See Chapter IX above], for example, in his *The Minister and the Teacher* (Scribner's, 1932), gives fourteen reasons against its employment as follows:

1. Based on unsound philosophical and psychological assumptions.
2. Does not make proper use of racial experience.
3. Does not provide for logical perspective.
4. Has no technique for the cultivation of personality.
5. Does not recognize limitations of immaturity.
6. Mistakes a part for the whole in the educational process.
7. Its instrumental theory of knowledge is unsound.
8. It has no adequate place for effort, discipline, or duty.
9. It has no standards for the reconstruction of experience.
10. It is educationally wasteful.
11. It glorifies interest at the expense of effort.
12. It has no adequate place for the function of ideals.
13. It is useless as an instrument of religious education.
14. It uses several concepts of activity, varying from the mechanical neural to that of ultimate reality, and so is faulty.

"Some of these criticisms may well give project educators pause, particularly two, five, and ten, as also H. H. Horne's twenty-five arguments against creative teaching in his *This New Education* (Macmillan, 1931). [Referred to in Chapter IX above]

"Arguments for the project method are the following:

1. Its subject matter and its technique derived from life situations.

2. It is a natural method of learning, so far as the growing persons are concerned.
3. It challenges the natural, innate abilities of growing persons.
4. It develops qualities of leadership in growing persons.

"It is readily admitted though that the transmissive-minded teacher may turn every one of these four arguments into reasons against the project method in religious education. There must be sincere initiative and free control accorded the group if the project method is to be really creative.

"II. The Story-Telling Method. Creatively speaking, the story must arise out of the teaching-learning situation and not be super-imposed upon it. The rules governing its use may be thus given:

1. Make yourself physically comfortable.
2. Use a pleasing, well modulated tone of voice.
3. Use few gestures and make these really spontaneous expressions of the story's spirit.
4. Capitalize the dramatic element in the story.
5. Hold up the highest possible ideals. Employ nothing shady or dirty.
6. Do not moralize. If the story does not tell its own moral, it is not a good story, and another should be chosen.
7. Make the persons in the group feel the story's message.
8. Make the story grow naturally out of the situation.
9. Use Bible stories when possible, but do not limit yourself to them.

"The arguments for the story-telling method are the following:

1. The story deals with life on the group level.
2. The story makes truth concrete.
3. The story carries its own message.
4. The story makes the individual so at home that he desires to re-tell it.

5. The story gives pleasure and so is psychologically sound.
6. The story serves to broaden concepts and enrich experience.
7. The story is particularly applicable to children, but may be most effective with adults. Compare the parables of Jesus.

"The arguments against the story-telling method are:

1. The teacher may assume too much authority.
2. The growing person may become a victim in the process.
3. There may not be any connection between the story and the problem being elucidated.
4. The story may become a method of holding attention.
5. Biblical stories may teach un-Christian attitudes, as David killing Goliath.
6. The story may limit the growing person's interests.
7. There may be no moral in the story.

"III. The Manual Activities Method. There is the danger that manual activities may degenerate into busy-work or 'recidivate' to it. Avoid this and see that nothing is undertaken that does not naturally and inevitably arise out of the particular teaching-learning situation.

"Busy-work is set by the instructor, serves to keep restless persons occupied, and may lead to social service. Compare Evans, *Graded Social Service for the Sunday School*, published years ago by the University of Chicago Press. It is thus essentially transmissive and super-imposed, and so under suspicion.

"Manual activities, however, grow out of the situation, keep persons occupied, and always lead to social service. Busy-work is therefore specific and teacher-controlled. Manual activities, on the other hand, are general and pupil-initiated. The former is a species of learning. The latter is real education. The former is transmissive. The latter is creative in tendency at least.

"The method of the manual arts activities is valuable in religious education of the creative type because it il-

illustrates the thing learned or gives expression to it, builds character on a sure basis, leads to the appreciation of others, brings about cooperation, and creates the idea of beauty. When a week-day religious school group, for example, made a model of the Jerusalem Temple area as expressive of their good-will for a certain group of mountain children, they were using the manual arts creatively. The project grew out of their interest.

"However, the transmissive-minded teacher, and most of us are just that, may use the manual arts as busy-work, as hand-work we euphemistically say, without reference to its character-building values. It then ceases to be creative and becomes a brake on the free spirit's right of initiative.

"IV. The Dramatic Method. All that has so far been said relative to the transmissive use of other methods applies with peculiar force here. The dramatic method is comparatively new in religious education. Our seats have been screwed to the floor and dramatics were limited to the public presentation of some play. We do not condemn this, but what we are pleading for in this case is the spontaneous dramatization of the truth arrived at in the teaching-learning situation, which appeals especially to children and does not require elaborate stage fixtures or costumes. Make-believe is native to the children and the dramatic method has peculiar value for them. We must not be satisfied by saying that 'we learn by doing.' What we have in mind is that we should say that 'we learn by doing in a free situation.' There must be freedom, initiative, and spontaneity if the dramatic approach is to be truly creative.

"Advantages of the dramatic method are:

1. It may develop a growing person's personality to the highest capacity.
2. It may train for efficient Christian living in a social world.
3. It may develop the ability and the disposition to participate in the life of the church.
4. It links teaching with real life.



5. It gives expression to inward impressions.
6. It is especially valuable for children.

"Disadvantages of this method are:

1. It may not be spontaneous, but super-imposed.
2. It may be impractical because equipment is lacking.
3. It may have no necessary connection with the problem being solved.
4. It may be above the heads or below the interests of the learners in the group.
5. It may have no relationship to actual life—the life of the day or of the church.

"V. The Discussion Method. It may be well first of all to list the characteristics of the successful leader of a discussion group:

1. He must know the group.
2. He must know the subject of discussion thoroughly.
3. He must have poise.
4. He must be fair to views that differ from his own.
5. He must have tolerance.
6. He must have tact.
7. He must have kindness.
8. He must be democratic.

"And if there be any other virtue, he must have it too, for he must be a real Christian, if he is to approach his problem not merely realistically or factually, but dynamically and creatively.

"The advantages of the group discussion are:

1. It should develop the individuals of the group.
2. It should result in the mastery of much source material.
3. It should bring out the experiences of the learner with respect to the problem under consideration, as well as those of other living persons.
4. It should capitalize interest.

"The disadvantages of the discussion method are:

1. It is a time waster.
2. It may result only in having the persons in the group give expression to their prejudices.

3. It may run the vicious circle and so not solve anything.
4. It tends to mass opinion, not to the cultivation of individual differences.

"However, under a real leader, one who knows the fields of literature and of personality well and who is open-minded and friendly to varying views, the discussion method promises well for creative teaching. We must admit, however, that not every teacher can function well with this method. The novice and the doctrinaire had best eschew it.

"VI. The Supervised Study Method. A great many persons do not know how to study. They flounder around and waste much time. A generation ago the method of supervised study had peculiar vogue in public schools, but today it is tending to pass out, especially if it is employed in the general study hall. Rollins College has developed an approach around this technique, which is greatly publicized. Hall Quest, in his book *Supervised Study* defines the accepted idea as 'that plan of school procedure whereby each pupil is so adequately instructed and directed in the methods of studying and thinking that the daily preparation will progress under conditions most favorable to a hygienic, economical, and self-reliant career of intellectual endeavor.' And perhaps that is why it tends now to pass out, because whether we educators realize it or not, growing persons do not want to be told what to do. They do not regard the *telling* teacher as the telling *teacher* in other words. It is hard for those of us who teach to realize this and to recognize that real learning makes its own mistakes and profits by them. Learners do not like a single text-book nor do they relish the syllabus, though of the two evils they prefer the latter. In other words, they prefer creative approaches rather than transmissive ones, though the former would require much more of them; certainly they will require much more of the teacher.

"Advantages of the supervised study method:

1. It economizes time and energy.

2. It makes things easier for pupil and teacher.

"Its disadvantages are:

1. The by-products of a learning situation oftentimes outweigh the direct accomplishment.
2. It denies to the learner the right to initiate his own procedures.
3. It magnifies the art of the supervisor at the expense of the learner and even of the actual teachers in the groups.
4. It tends to regiment both pupils and teachers.

"VII. The Method of Using Resource Persons. In every community there are persons who are expert in certain lines. It is proper for the group to desire to have these persons come before it, to present their views either through a logically arranged lecture, or through questions asked by the group. In any event there must be opportunity provided for questions from the group which the resource person is to answer. Ordinarily resource persons sit in a group by invitation of the leader or program-builders and take such part as seems to them wise or desirable. Manifestly this is not what we have in mind at this time. What we desire is to permit the group to invite anyone they may wish and only such persons as they may wish, and to be privileged to 'quiz' them freely. This comes very close to being the forum method. It is this method adapted to the teaching-learning situation.

"Advantages of the use of the method of resource persons are:

1. It brings in varied views.
2. It encourages the learners to think consistently.
3. It teaches learners to ask questions intelligently.
4. It discovers local leaders to the group.
5. It stimulates interest.
6. It leads to fellowships that may prove very helpful.

"The disadvantages of the method are:

1. It may lead to arguing to justify previously held views.
2. It may reveal a too radical or progressive view or a

too conservative and non-progressive one.

3. It may reveal 'mind-sets' and so do harm rather than good.
4. It may cause the group members to think too highly of themselves.
5. It may waste the time of the resource persons and of the learners.

"Persons in the average community who may well serve as resource persons on occasion are parents, officers of the law, officials in the church, ministers, doctors, lawyers, teachers, returned missionaries, visitors, etc.

"VIII. The Lecture Method. The advantages of this method are:

1. It saves time.
2. It is more intensive.
3. It is more precise, orderly, and systematic.
4. It is more comfortable for both learner and teacher.
5. It covers more ground and covers it logically.
6. It is more authoritative.
7. It permits the learner to request the teacher's greater knowledge, creatively speaking.

"The disadvantages of this method are:

1. Telling is not teaching.
2. It does not tend to stimulate creative effort.
3. It does not lend itself to interchange of thought.
4. It fails to put responsibility for learning on the learner.
5. It fails to lead necessarily to understanding life's problem.
6. It does not regard education as a quest.
7. It does not require arduous thinking or effort on the part of the learner.

"The lecture has a real place when the group requests it; otherwise it is a vehicle of the lazy mind—either of the teacher or of the learner or of both.

"IX. The Recitation Method. This method is so nearly universal that all we need to do is to list its advantages and disadvantages. We should perhaps say



that it aims at the mastery of materials, which it regards as having inherent worth, that it is based on the Herbartian method, and that it is essentially transmissive.

"Its advantages are:

1. It is satisfying—since it requires no original thinking.
2. It is specific—since it deals with the text.
3. It is logical—since it goes at things systematically.
4. It sets the task for the learner—the mastery of the text.
5. It lends itself readily to norms both for the teacher and learner.
6. It is easy to organize.
7. It is definite.
8. It meets all the requirements of indoctrination and of degurgitation.

"Its disadvantages are:

1. It dispenses with the necessity for original thinking.
2. It limits learning to a definite set of facts.
3. It prevents intellectual growth both of teacher and learner.
4. It retards progress of the institution whose teachers employ it exclusively.
5. It makes education stereotyped, not original.
6. It results in opinions, not in understanding life's issues.
7. It over-emphasizes tool subjects.
8. It tends to make 'understanding' subjects into tool subjects.

"X. The Research and Report Method. This method is now employed frequently in institutions of higher learning. Librarians in such institutions tend to encourage scholarship by turning learners loose to gather their knowledge from books in general rather than from a reserve shelf. Where there is a reserve shelf, the group itself makes it as a protection against selfish persons and not to provide an intellectual diet on a limited scale. The creative teacher is quite content that this should

be so, and refrains even for the most part from suggesting basic texts as covering the content of the course he is offering. If it is a truly creative course, there will hardly be a basic text anyway. There may, however, be several such texts, but the learners would do well to find them out for themselves rather than to be told which they are.

"The advantages of this method are:

1. It makes for independence.
2. It stimulates thought.
3. It trains the intellectual judgment.
4. It calls for patience, tolerance, mutual respect, and genuine appreciation.
5. It puts responsibility on the learner—where it belongs.
6. It acquaints with the whole field of knowledge.
7. It leads to new discoveries.
8. It bristles with unsolved, marginal problems.

"Its disadvantages are:

1. It is hard on both teacher and learner.
2. It is indefinite and opportunistic.
3. It leaves gaps in knowledge.
4. It is too introspective.
5. It wastes time, valuable time, and so is costly in money.
6. Its conclusions are not always sure.
7. It encourages slovenly methods of work.
8. Learners are often too immature to profit by it.

"XI. The Survey and Observation Method. By survey is meant—

1. A diagnosis of the situation
2. The use of printed forms or schedules
3. The gathering of materials already unearthed
4. Observation of the conduct of the situation (a part of a survey)
5. Facts related to a local situation
6. Results—a generalization and a program

"There may be objections to a survey that sets forth a program. However, we do not conceive that a survey is complete without a program, any more than we think

of education as complete that does not eventuate in a program of living in terms of the meanings, appreciations, and values arrived at. So we may say that according to our view a survey as to method is scientific, *and* philosophic in program.

"The advantages of this method are:

1. It endeavors to face all the facts of the situation.
2. It should result in a local and flexible program.
3. It should open up good, but also weak points in a situation.
4. It may perfect new instruments for future surveys.

"Its disadvantages are:

1. It may be too scientific.
2. It tends to consume much time.
3. It tends to reflect the biases of the investigators.
4. It is often useless.

"XII. The Experience-Centered Method. It would be better to call this the experience-centered approach, but since we are dealing with methods we will allow the misnomer to stand. You will readily correct the error in your own thinking.

"By the experience-centered approach I mean a teaching method whereby the learner's on-going experiences, whether personal or social, are made the basis of the curriculum of religious education. Manifestly not all experiences can be or should be so used. The experiences to be employed will exhibit certain characteristics as follows:

1. They will have general interest.
2. They will be capable of many defensive solutions.
3. They will require an abundance of source materials.
4. They will have worth while concern for the group.

"It is conceivable that a particular problem may be of paramount interest for an individual, but have practically no group value. Then counseling should be employed and not group teaching. We should keep in mind the difference between an approach and a method. The former represents an attitude. The latter is a specific technique.

"The advantages of this method are:

1. It is of vital interest to the learners.
2. It requires hard work on the part of teachers and learners.
3. It is thoroughly local and specific.
4. It ought to lead to Christian outcomes in every case.
5. Every situation is inherently religious and this approach tends to make it stand out as such.

"Its disadvantages are:

1. It may be so concrete as to preclude the preparation of materials by experts.
2. It may take so much time as to be impossible of general employment.
3. The interests of the local group may be trivial and frequently are.
4. It fails to allow for the fact that there are certain truths that all should learn.
5. It makes a schedule impossible.

"There are other techniques such as cooperative investigation, public conversation, the symposium, search-discovery, heuristic techniques, trips, excursions, exhibits, the forum, the panel, the socialized recitation and the like, which could be presented at this time and perhaps should be. However, I do not care to make our treatment appear to be final, because wisdom will not die with us and further light we trust will burst forth as experience enlarges. I believe that I have presented sufficient evidence to indicate that no method is perfect and that the creative approach may employ any method on occasion, always understanding that the method to be used should arise naturally and inevitably out of the situation itself. Only as the individual's inalienable rights of initiative, freedom, and responsibility are respected can creative education take place in the church or elsewhere. And it is creative education—the right to make our own mistakes and to profit by them, the right to make our own choices for the solution of life's problems and issues and to abide by the consequences, the right to be responsible in other words—



which we ardently desire, particularly in the church. This procedure will make education creative in the church or anywhere else."

At the conclusion of the address the group discussed the issues raised in it very feelingly, asked Dr. Sherron to present creative supervision at the next meeting, and adjourned subject to his call, but determined to utilize the creative approach wherever possible.

"Why should we not be creative?" asked Dr. Martin, as he walked home with Dr. Sherron.

## CHAPTER XII

### *After Three Years*

THREE YEARS HAD PASSED. Dr. Sherron had become a father and his son was named Allen Schmidt Sherron. Allen was now more than a year old. The Intermediate Department had been promoted as a group into the Senior Department. The Intermediate Department, due, however, to promotions from the Junior Department and additions, now numbered forty-two students. A class had been organized for married adults of less than five years standing which numbered thirty-eight and met on Tuesday evenings in the homes of the members. Three other adult groups had been organized and were handling the problems and issues of their lives creatively.

The Intermediate Department spent a whole year on the question of choosing a life work and ended by sending a committee to the Junior and Primary Departments to induce them to try to build their own programs on a creative basis.

Dr. Schmidt had agreed to the unified service. This service began at 9:00 A.M. and closed at 10:30 A.M. thus giving opportunity to those who desired to do so to take a ride in the car or to return to their homes. At the unified service Primaries, Juniors, and Intermediates met at 9:00 A.M. in the regular worship service of the church and promptly at 9:30 A.M. after a genuine worship experience and a sermon or story delivered to them, withdrew for an hour of group exercises including discus-

sions and work, memorization, and other items in preparation for worship, but not for worship which they had enjoyed in the church service.

When they had withdrawn Dr. Schmidt either preached on the theme that had been suggested to him for the day by the special committee appointed for that purpose or on some other theme that he himself had selected. At 10:00 A.M. he dismissed the congregation that it might go to Church School. The Church School groups spent thirty minutes in profitable and timely discussion. Promptly at 10:30 A.M. all left the church for their homes or for an outing as had been planned. The attendance on Sunday mornings had grown from about 150 to more than 800. There was a perceptible increase whenever Dr. Schmidt announced that he would preach on topics suggested to him as being of paramount interest in the group experience. The Church School now numbered more than 1100 for all departments including the Department of the Home and the group of married young adults. Perhaps we should explain that Dr. Sherron preferred the designation Department of Home instead of the time-honored Home Department, for as he said again and again, he felt that the church and the Church School should cooperate with the home rather than the home with these institutions, and he had in mind to embody this concept in the designation he preferred for the department.

The young married adult group had written an original play and were busy getting it ready for presentation before the whole church prior to Christmas. The several departments were busy with the consideration of topics arising out of their interests. For example, the Junior boys were engaged in writing a life of Christ, based on the Gospels, *The Acts*, and the Epistles of the New Testament, and the lives of Jesus for children. The Junior girls had chosen as their project the "Origin and Growth of the Bible." The Intermediate boys were concerned with "The Truth about Alcohol" while the girls of this department—it had been found necessary to divide this group into two since it now numbered

forty-two, and the sex line seemed the best to follow—had decided to discuss “Making Life Worth While.” The young adults, as we have said, had written an original play and were getting it ready for presentation shortly. Christmas seemed to be a suitable time for them to give it and it was now November. The title of the play was “Being a Neighbor.” Their next project was to be “Teaching Religion to Children under Three.”

The Seniors—boys and girls who had been promoted from the Intermediate Department—were considering the question of missions—its motives, its methods, its bearing on church union, etc. They seemed to think well of the ten recommendations of *Re-thinking Missions*, though the leaders in the denomination tended to frown upon these particularly on the one that urged a combination administrative board, the very one the young people believed in most heartily.

For two years the Vacation Church School had been in operation, and during the last year young people and adults had both been admitted to this Vacation Church School. The Young People met in the afternoon, the adults at night, and the children of the Beginner, Primary, and Junior ages in the mornings. The school operated for six weeks and had as its teachers students who had returned from colleges as well as public school teachers of the church who were home on their vacations. There was a liberal sprinkling of others also but most of the teachers came from these groups.

Already during the Vacation Church School in former years the Juniors had discussed the “Life and Religion of the Early Hebrews” while the Intermediates, had discussed “Making a Better Neighborhood” and a “Dramatic Service of Worship.” These same Intermediates, now Seniors, were planning to discuss for the coming summer “Parents and Purse Strings” and they proposed to do it realistically. The Young People had announced as their topic for the coming summer “Parents and the Latch Key” while the adult group had announced as its topic “Parents and the Automobile.”

There was also contemplated the organization of a



Week Day Church School, as soon as the other churches of the community would unite with First Church in entering upon such an enterprise. Dr. Sherron was not anxious to begin this enterprise until the major churches of the community were ready for it and they seemed not yet to be.

The Christian Endeavor met as usual on Sunday evenings but had more of the social feature. It had from time to time discussed "The Duties of the Missionary," especially when a returned missionary was available. The questions that followed showed that members of the group were not interested primarily in the social differences prevailing in the non-Christian lands but rather in the growth of the spirit of independence on the part of the native Christians. One of them once declared: "I think the natives should say whether they want a missionary to return or not." The returned missionary who was addressing the group that night demurred and there followed a real discussion with the missionary on one side and the Christian Endeavor group on the other. At another time Mary Jones gave it as her opinion that missionaries should not preach for converts and should not be judged by the number of adherents they had won but should hold open house for social purposes and counseling. The group agreed with her but not the Board's secretary who was leading the service. Dr. Schmidt was present and announced that he had decided to preach on "Missionaries and Denominationalism" shortly. The group rejoiced at his decision and resolved to be present and to be prepared to ask him many questions at the later meeting which ordinarily followed the Wednesday evening church supper.

The Bible Class continued to meet each Sunday morning and to discuss the Uniform Lesson for the day, chiefly because of the convenience of having an abundance of helps for the discussion. But there was growing dissatisfaction with these lessons, since they were not based on experience and did not touch the vital issues of ordinary living. In fact the idea that lessons

should grow out of life seemed to be premeating the entire church. Groups were formed whenever a problem appealed to the would-be members and there seemed to be no need of continuing groups when interest dictated new aggregations. Leaders were usually chosen after the formation of such interest groups and out of the group membership, though Dr. Sherron was asked by the young married adults to meet with them as leader and he and his wife gladly enrolled. They could easily do this since the group met during the week. Sometimes the leaders demurred on the grounds that they had not been trained for leadership. In every case the groups had their way, however, and real talent was thus discovered.

The library had now an endowment of \$50,000 and was remaining open each afternoon and evening with a trained librarian in charge. On Sundays it opened an hour before and after each public service but closed during the service. This was the practice also on other days of the week. The various groups suggested the books they needed and the Library Committee saw to it that they were placed on reserve shelves. Some books could be borrowed and, strange to say, the Public Library had increased its circulation while the Church School Library had been growing by leaps and bounds. The library had returned to First Church with a new emphasis!

"Won't you review for us the ten criteria we adopted when as Intermediates we discussed what considerations should have weight with us in choosing a life work?" asked Mary Jones of Dr. Sherron in a group meeting.

"I think you should do that," replied Dr. Sherron.

"I will do my best," said Mary, "but I first want to refer to the Scripture that we adopted as expressing our conception of principles."

Then she read *Matthew 25:14-28* as follows:

*"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another*

*two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliverdest unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou has not strewed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents."*

"Now that I have read the Bible passage that we thought especially appropriate, I will give the ten criteria in my own words for they mean everything to me. They are as I recall them:

1. Will the calling I contemplate give me opportunity to exercise my full powers?
2. Will it afford me opportunity to grow and develop?
3. Will it provide for the four-fold development of life, physically, mentally, spiritually, and socially?
4. Will it provide a means of support for me and for

those who are likely to be dependent upon me?

5. Am I willing to make the necessary preparation for successful achievement in this vocation?

6. Is this vocation already overcrowded, or is there a great need for workers in it?

7. Are there any elements requisite for success in this vocation that would be distasteful to me?

8. Do my friends think that I could succeed in this vocation?

9. Is it a vocation in which I can engage with passionate love and devotion?

10. Is it the calling that God would have me enter?"

Then she solemnly announced that she had decided to be a nurse and to enter training the next week for three years in the Protestant Hospital of Bakersville. Several others said they had decided their life work: one for business, another for chemical engineering, a third for retail clothing, a fourth for the ministry (a brother of Mrs. Sherron), a fifth for banking, but no two had chosen the same profession or calling.

"That is as it should be," interposed Dr. Sherron, because it seemed to confirm his idea of creative teaching according to which the same process should result in attitudes almost diametrically opposed to each other "in that fundamentalists and liberalists should come out of the same group."

"Oh, yes," added Mary, "as we discussed criteria we added a fourth issue to the three already agreed upon."

"And what was it?" asked Dr. Sherron.

"You know and each of us knows," said Thomas Terhune, who had chosen the ministry as his life work. "that we decided we wanted to discuss what we would do in case our profession seemed anti-social."

The creative approach to education in the church seemed to have demonstrated its value and First Church had experienced new life, evidenced by growth and development in every department—preaching, teaching, and social activity.

"That is what I expected," said Dr. Sherron, "but the growth has been more ample and more spontaneous



than I had anticipated," he thoughtfully added.

"But not more so than I had expected," joyfully added Dr. Schmidt.

"I thoroughly believe in ministers of education," commented Dr. Martin.

## *Some Useful Books—for the Careful Student*

### *The Bible*

Our best source book for religious education.

R. G. Anderson. *The Unified Sunday Morning Church Service*. 1936. Abingdon.

A fact-finding discussion of an important theme.

J. C. Archer. *Faiths Men Live By*. 1934. Nelson.

Chiefly valuable for its recognition of the values of paganism.

W. S. Athearn. *The Minister and the Teacher*. 1932. Scribner's.

A vigorous arraignment of the progressive education. By a master.

G. H. Betts. *The Curriculum of Religious Education*. 1921. Abingdon.

By a progressive thinker, but not thoroughly so.

W. C. Bower. *The Curriculum of Religious Education*. 1925. Scribner's.

A landmark in religious education. Experience is the basis of the curriculum.

*Religious Education in the Modern Church*. 1929. Bethany.

Gives a technique for handling religious education problems.

*The Living Bible.* 1937. Harper's.

Tells the values of the Bible for the modern worker in religious education.

Brown, May and Shuttleworth. *The Education of American Ministers* (4 Vols.). 1934. Macmillan.

The facts and their interpretation fully given.

E. D. S. Brunner. *The Larger Parish.* 1934. The Institute of Social and Religious Research.

A sociological analysis that says the larger parish is a hope, not a realization.

A. T. Case. *Liberal Christianity and Religious Education.* 1924. Macmillan.

A ready facing of all the problems involved in liberalism.

E. J. Chave. *Personality Development in Children.* 1937. University of Chicago Press.

A scholarly approach to the facts involved in the situation. Not as progressive in method as some would like.

Committee of the American Association of University Professors. *College and University Teaching.* 1935.

A. A. U. P.

An evaluation of education courses and recommendation.

H. J. Councillor. *The Junior Church.* 1928. Century.

The Junior Church as seen by one who thoroughly believes in it.

*Cooperative Studies in Religious Education.* 1930. University of Chicago Press.

Samples of instruments valuable in unearthing the experiences people are having.

E. B. Crow. *Creative Education.* 1937. Prentice-Hall Inc.

A discussion of principles involved in making education creative.

H. S. Dimock. *Rediscovering the Adolescent.* 1937. Association Press.

Upsets many of the "accepted" theories of the religious development of adolescents.

D. J. Fleming. *Attitudes Toward Other Faiths*. 1928. Century. *Ways of Sharing with Other Faiths*. 1929. Century. *Ethical Issues Confronting World Christians*. 1935. International Missionary Council.

These three books all advocate the same idea of sharing with non-Christians as basic in the missionary approach.

H. E. Fosdick. *A Guide to Understanding the Bible*. 1915. Harper's.

A fearless presentation of the Bible as a liberal sees it.

W. A. Harper. *Youth and Truth*. 1927. Century.

Youth is for truth, not for any particular movement.

K. L. Heaton. *A Study of the Recreational Interests of High School Young People*. 1937. University of Chicago Press.

A study of the recreational interests of a particular group. Very suggestive.

H. H. Horne. *This New Education*. 1931. Macmillan.

A philosophical, constructive criticism of the newer trends in education.

R. E. Hume. *The World's Living Religions*. 1928. Scribner's.

A sound, scholarly study in comparative religion.

*Treasure House of the World's Living Religions*. 1932. Scribner's.

Quotes from the sacred writings of the non-Christian religions.

International Council of Religious Education. Book VI. *The Organization and Administration of Religious Education in the Local Church*. Standards A and B for Church Schools.

Of real value to the student of religious education.



W. H. Kilpatrick. *Remaking the Curriculum*. 1936. Newsom.

States the modern view of curriculum-building in small compass.

Lotz and Crawford (Editors). *Studies in Religious Education*. 1931. Cokesbury.

Leaders in religious education present their views in the form of a symposium.

A. W. Martin. *Seven Great Bibles*. 1930. Stokes.

Believes in syncretism in religion and undertakes to demonstrate it.

W. C. McCallum. *The Graded Church*. 1930. Bethany.

Specific programs of graded churches are set forth without recommendations.

G. V. Moore. *Improving the Small Church School*. 1932. Bethany.

The author's fine experience is made to function effectively in efforts to improve the small church school.

A. J. W. Myers. *Teaching Religion Creatively*. 1932. Revell.

Does not argue about creative teaching but demonstrates it.

J. M. Price (Editor). *An Introduction to Religious Education*. 1932. Macmillan.

From the Southern Baptist viewpoint religious education is amply presented.

*Re-Thinking Missions. A Layman's Appraisal*. 1932. Harper's.

After a century of trial, laymen appraise the missionary enterprise of the churches.

S. R. Slavson. *Creative Group Education*. 1937. Association Press.

An inveterate creativist illustrates his technique.

E. D. Soper. *What May I Believe?* 1927. Abingdon.

The best single statement of Christian beliefs from the modern viewpoint.

Muriel Streibert. *Youth and the Bible*. 1924. Macmillan.  
A fair statement of how modern youth looks at the Bible.

Frederick M. Thrasher. *The Gang*. Revised 1936. University of Chicago Press.

A careful study of an interesting problem. Worth careful scrutiny.

L. L. Thurstone. *The Measurement of Attitude*. 1929. University of Chicago Press.

A sane discussion and approach to the testing problem. (In collaboration with Professor E. J. Chave.)

Paul H. Vieth. *Objectives in Religious Education*. 1930. Harper's.

A scholarly discussion of a major problem in religious education.

H. G. Wells. *Outline of History*. 1931 (Enlarged and Revised). Garden City Publishing Company.

Urges that mankind should form a syncretistic religion.

E. F. Zeigler. *The Way of Adult Education*. 1938. Westminster.

The best single book on adult education in existence.











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